History of The Mennonite Brethren in Christ Church

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TO THE FOUNDERS
OF
THE MENNONITE BRETHREN IN CHRIST CHURCH
AND TO ALL
WHO HAVE OR SHALL ASSIST
IN PROMOTING THE WORK
OF THE LORD AS ENTRUSTED
TO IT, THIS VOLUME
IS HUMBLY AND
LOVINGLY
DEDICATED.

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PREFACE.

In the *Gospel Banner,* issue of May 27, 1915, there appeared an editorial from the pen of the writer, urging that steps be taken toward the writing of a history of The Mennonite Brethren in Christ Church—particularly so, since the founders of the earliest conferences who were capable of giving first hand information, were growing old. This was probably the first agitation for a Church History. It was a timely suggestion, for since then several of the outstanding men, around whom much of the history centers, have gone to their reward.

Several persons were impressed with the appeal, and proceeded, in a small way, to gather material, placing the same into the hands of the writer.

In the fall of 1917, a young man, a member of The Mennonite Brethren in Christ Church and already a graduate of Bluffton College, reëntered the institution with the intention of securing a master's degree, doing his graduate work in the Seminary Department. As a thesis based upon research was required, the writer suggested to him that he trace out the origin and early developments of The Mennonite Brethren in Christ Church, and incorporate the same into a master's thesis. This young man was S. Floyd Pannabecker, who became

an instructor in physics in Bluffton College the following year.

He set himself to the task, and did his work well. Written sources of information were meager, but such materials as the writer had gathered were placed into his hands. He went to Ontario, Michigan, Indiana and Pennsylvania, in quest of first-hand facts, counseling the church fathers, and such who were likely to possess any valuable information. Consequently Chapters II, IV, and VI are his, with the exception of a few additions and a few subtractions, which were necessary to complete and unify the material of the entire volume. Chapter I is also his, in part, as are also brief sections in one or two other chapters. The Chart and Map at the back of the book are also his. Without his assistance, this history would not be possible at this time, and due acknowledgment is here intended for his splendid contribution.

Besides the occasional footnotes which give proper credit to various sources, the Editor-in-Chief acknowledges his indebtedness to the following persons: Dr. C. Henry Smith and Prof. Paul E. Whitmer, who furnished each some material for Chapter I; T. H. Brenneman, who supplied data for Chapter V; C. H. Brunner, who is accredited with most of the sketch in Chapter VII; C. K. Curtis, N. W. Rich, Jacob Hygema and H. J. Pontius, whose contributions aided in arranging Chapter IX; A. W. Barbezat, who supplied Chapter X; D. C. Eby, who wrote Chapter XI; H. S. Hallman, who

was consulted in reference to Chapter XIII; Samuel Goudie and C. N. Good, who furnished some information for Chapter XIV; and others.

In a certain sense, this volume may be considered of joint authorship. While the Editor-in-Chief has written much of the material and unified the whole, he disclaims authorship in the fullest sense of the term.

Trusting that this little volume will magnify Christ, the head of the church; that it will render due honor to the founders of this particular branch; that it will be found a faithful and accurate record of the events with which it is concerned, and that it will prove a blessing and inspiration to the present and future generations, it is sent forward upon its mission.

Bluffton, Ohio. J. A. HUFFMAN.
June 16, 1920.

HISTORY OF THE MENNONITE BRETHREN IN CHRIST CHURCH

CHAPTER I.

Historical Background.

Mennonite historians are not all agreed concerning Mennonite origins. Older historians are inclined to trace the church as a more or less organic body back to the Waldenses of the pre-reformation period, and even through a succession of medieval and ancient evangelical sects to the Apostles themselves. More recent writers, however, are not inclined to this view, but begin Mennonite history with the movement known in Central Europe as Anabaptism. While the historic records available at present do not warrant the claim of organized existence back to apostolic times, it is just to say, that Mennonite antecedents, together with those of all the Anabaptists, reach back into the evangelical sects of the centuries previous to the reformation period, known as Taborites (early fifteenth century), Waldenses (fourteenth century), Brethren of the common life (fourteenth century), and other evangelical groups dissenting from Romanism and its practices.

By 1500 the Roman Catholic Church had been dominant in the theological field for twelve centuries, and so many abuses had crept in that good people throughout the

country were desiring reform. It was but natural, then, that in the early part of the sixteenth century the purifying movement came to a head and Luther and Zwingli, followed by others, introduced radical reforms in doctrine and worship. There were those, however, who believed that reforms should be carried still farther than these leaders were doing. By 1520 "praying circles" existed in various parts of Switzerland, Germany and the Netherlands—simple people who took the Bible literally and attempted to follow New Testament ideas as closely as possible in their church life. In Zurich we find them in connection with Zwingli's reforms, objecting especially to an established state church, such as Zwingli was rearing, and to infant baptism. About 1525 adult baptism was introduced by the Anabaptists, and the breach with Zwingli was complete. Because of their practice of rebaptizing, these people became known as Wiedertäufer or Anabaptists. The Anabaptist movement, then, out of which Mennonitism arose, was the crystallizing of opposition both to the Roman Church, as such, and a so-called reformation which, though opposing the Catholic Church, attempted to carry over into its doctrines and practices much that was purely Catholic. The Zwinglians inaugurated intense persecutions in an attempt to exterminate their opposers, with the result that the Anabaptist doctrine was spread far and wide by the exiles. The earliest known confession of faith of the Anabaptists was drawn up at Schleitheim (South Germany) about this time (1527). The following summary of the Schleitheim Confession shows their doctrinal similarity with the present day Mennonites.

1. "Baptism. Baptism shall be administered to all who are taught repentance and a change of life, and

truly believe in the forgiveness of their sins through Jesus Christ, and are willing to walk in newness of life; all those shall be baptized when they desire it and ask it by the decision of their own minds, which excludes all infant baptism according to the Scriptures and the practice of the Apostles."

2. "The Ban of Excommunication. This shall be practiced with all those who have given themselves to the Lord, to follow His commandments, are baptized, and call themselves brethren and sisters and yet stumble and fall into sin, or are unexpectedly overtaken; these after admonition according to Matthew 18, if they do not repent, shall be excommunicated."

3. "Breaking of Bread. All who wish to break 'one bread' in remembrance of the broken body of Christ, and drink 'one cup' in remembrance of His shed blood, shall be united by baptism into one body which is the congregation of God and of which Christ is the head."

4. "Separation from the world. The Christian must be separated from all the evil and wickedness that Satan has planted into this world. According to 2 Cor. 6:17, 18: 'We shall come out from among them and be separate,' separate from all Papistic works and services, meetings and church goings, drinking houses and other things which the world highly esteems."

5. "Ministers. The minister shall, according to the teaching of Paul, be of good report of them that are without. He shall teach, exhort, and help all the members to advance in their spiritual life. When he has need he shall be aided by the congregations which chose him to do his work. If he should be driven away, or imprisoned, or killed, another minister shall at once be put into his place."

6. "Taking the Sword. The worldly governments of the land are to use the sword, but in the perfect congregation of Christ excommunication is used, by which no one suffers violence to his body. . . . Neither is it the Christian's work to have part in civil government because the rulings of government are according to the flesh, but the government of Christ is according to the Spirit. The weapons of the world are carnal, but the weapons of the Christian are spiritual, to the overcoming of the world and of Satan."

7. "Oaths. Christ, who taught the law in perfection, forbade His disciples all oaths, whether true or false. By this we understand that all swearing is forbidden."

This sets before us pretty clearly the line of thinking of the Anabaptists, and persons who adhered to such beliefs could not help but get into trouble with the established church. Of course, there were innumerable variations to this, as would be expected in a group of poorly educated peasants, who were spontaneously quickened to new religious life. The large majority, however, were simple, frugal people of rather steady character.

At this time (about 1530), the Anabaptists existed throughout various places in Europe, particularly in Switzerland, different parts of Germany, Poland (later part of Russia, now Poland again), the Palatinate, and the Netherlands. They were naturally disorganized with countless varieties of teachings, holding to no one set of views generally. The movement was intensely individualistic. Bullinger classifies them roughly into forty distinct sects, with various overlappings that make accurate distinctions impossible. Sebastian Franck, after describing several varieties, . . . says: "There are more

sects and opinions which I do not know and cannot describe, but it appears to me that there are not two to be found who agree with each other in all points."

The Anabaptist movement arose and spread so rapidly and in turn was so soon driven under ground by combined church and state persecutions, as to give rise to numerous unhistorical explanations to account for it. How shall we account for its sudden rise and equally sudden decline? The ability and devotion of the Anabaptist leaders at a time of unrest and disappointment speedily brought together a great movement. Conrad Grebel was, for a time, a supporter of Zwingli. He was the son of one of Zurich's leading citizens, educated at the universities of Vienna and Paris and a member of the Zurich Council, before he became an Anabaptist leader. Felix Manz was the son of a canon of the Zurich cathedral, an accomplished Hebrew and Greek scholar, and an Anabaptist evangelistic preacher of great power. George Blaurock was a monk before becoming an Anabaptist. He was called "the second Paul" because of his oratorical gifts, fiery zeal, and great executive ability. William Reublin was educated at the universities of Freiburg and Tubingen, became a Catholic priest and later an Anabaptist leader of great influence as an itinerant biblical preacher. These men were later joined by other leaders of equal training and power. The extraordinary growth of this movement alarmed Catholics and non-Anabaptist Protestants alike, causing them to join in crushing it by the most cruel persecutions known in Reformation Europe. Manz was drowned in 1527; Grebel died worn out by imprisonment and cruel suffering in 1526; Blaurock was burned at the stake in 1529; and Reublin has dropped out of history.

By about 1530 Anabaptism was driven underground, bereft of all its trained and able leaders. The Anabaptists were now as sheep without a shepherd.

Now, into such a scattered, heterogeneous, apparently crushed and almost leaderless people there came one who was destined to leave his impress indelibly on the movement: he was Menno Simons.

Menno Simons was born in 1496 at Witmarsum, a small village near the west coast of Friesland, one of the provinces of north Holland. Little is known of his parentage and early life, except that he was educated for the priesthood and assumed the duties of that office at the age of twenty-eight. Like most of the priests of that day, he knew little of the Bible, and his religious duties sat rather lightly upon him. While living this careless and self-indulgent life he was aroused by the murder of an Anabaptist in a neighboring town. Being of an open, honest mind, he became convinced of the truth as taught by the Anabaptists whom he met, and could no longer practice nor tolerate infant baptism nor the mass. The whole system of Catholicism took on a new and unfavorable aspect, and in 1536 he renounced the Catholic church and cast his lot with the Anabaptists, being baptized by Obbe Phillips, their leading elder.

The Anabaptists were greatly in need of men who were competent to give leadership, and when such an one as Menno Simons—a man of great and well trained intellect and with courage of his religious convictions—came into their ranks, he was at once made a leader and a hero. He traveled extensively throughout Holland and North Germany, preaching the Gospel, founding new churches and serving the religious needs of the peo-



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ple. That he became the most distinguished leader of the Anabaptist movement in his country is attested by the fact that the Anabaptists, wherever he went, became known as Mennonists, Mennists, or Mennonites, and later, in places where he had never been, the name Mennonite was applied to those who were known to be of like faith.

Menno was a voluminous writer, and issued many tracts in defense of his views. From these we learn that he agreed with the main body of the peaceful Anabaptists in all their essential doctrines.

The true church, he insisted, must be composed of those of a regenerated heart. In his treatise, "The New Birth," he says:

"Behold, worthy reader, all those who are born of God with Christ who thus conform their weak life to the Gospel, are thus converted, and follow the example of Christ, hear and believe His holy Word, follow His commands which He in plain words commanded us in the Holy Scriptures, form the Holy Christian Church which has the promise."

Infant baptism, he says,

"Is a self-begotten rite and human righteousness; for in all the New Testament there is not a command or word about baptizing infants by Christ nor the Apostles."

In speaking of the true Christians, "the regenerated who have a spiritual king over them," he continues:

"They are the children of peace, who have beaten their swords into plowshares and their spears into pruning hooks, and know no war."

The Lord's Supper:

"They celebrate in remembrance of the favors and death of their Lord, and in reminding one another of true and brotherly love."

On civil government he writes:

"We now publicly confess that the office of the Magistrate is ordained of God as we have ever confessed, since we serve according to our small talent the word of the Lord, and in the meantime we have ever obeyed them when not contrary to the word of the Lord, and we intend to do so all our lives, for we are not so stupid as not to know what the Lord's word commands in this respect. We render unto Cæsar the things which are Cæsar's as Christ teaches (Matthew 22:21). We pray for the Imperial majesty, kings, lords, princes, and all in authority, honor and obey them."

Menno's views on such other fundamental Anabaptist doctrines as rebaptism, non-resistance, religious toleration, separation of church and state, opposition to war and capital punishment, objection to the oath and holding of office, the ban as a method of church discipline—in all of these he agreed with the large body of peaceful Anabaptists.

Menno's life after leaving the Roman Church was never a pleasant one.

As soon as his opposition to the accepted creeds became known, persecutions came from all sides. That his opponents might better accomplish their purposes, a decree was issued that whoever would shelter Menno Simons or any of his followers, should suffer death; furthermore, this decree was carried out in several instances. In addition to this, in 1543 another decree was issued by the Emperor, Charles V, offering general pardon, freedom of the country, favor of the Emperor and

one hundred guilders (about $40) to any criminal, even a murderer, who should deliver over Menno Simons to the executioner; and, that this might be as easy as possible, an accurate description of him was posted upon the church doors. With this in mind, Menno's words have meaning in them when he says: "He who purchased me with the blood of his love, and called me, who am unworthy, to his service, knows me and knows that I seek not wealth, nor possessions, nor luxury, nor ease, but only the praise of the Lord, my salvation and the salvation of many souls. For this I and my poor wife and children have for eighteen years endured extreme anxiety, oppression, affliction, misery, and persecutions, and at the peril of my life; have been compelled everywhere to live in fear and seclusion; yea, when ministers repose on easy beds and downy pillows, we generally have to hide ourselves in secluded corners: when they, at weddings and feasts, pipe and beat the tambour, and vaunt loudly, we must look out, when the dogs bark lest the captors be at hand. Whilst they are saluted as doctors, lords and teachers by everyone, we have to hear that we are Anabaptists, hedge preachers, deceivers, and heretics, and must be saluted in the name of the devil. In short, whilst they are gloriously rewarded for their services with large incomes, and easy times, our recompense and portion must be fire, sword, and death."

Such was the lot of the early Anabaptists—not only leaders but followers as well. Romanists hated Lutherans and Anabaptists, Lutherans hated Romanists and Anabaptists. As it happened, the Reformation occurred at a time of immense social changes, and errors and misfits were evident in all parts of society. As Nero blamed

the Christians for the burning of Rome, so the Anabaptists were made the scapegoat for all the troubles of the age, and their name came to be synonymous with "scoundrel," "villain," "heretic"—a hissing and a byword throughout the land. Add to this the fact that they refused to bear arms at a time when wars were raging and soldiers needed, and it is easy to understand why the Mennonites were so severely persecuted and why so many of their names came to be inscribed upon the pages of the martyrs.

Although Menno Simons was in constant danger of his life, with a price fixed upon his head by royal decree much of the time; was driven from one place to another and spent much of his time in exile, it was his lot to live to a reasonably old age and to die a peaceful and natural death at his own home at Wuestenfelde, on the estate of a sympathetic nobleman. In this respect, the story of his life reminds one of the experiences of St. John the Beloved, who, though persecuted and exiled, was permitted to live a long and useful life and to die a natural death at his Ephesian home. He who cared for one of His servants amidst the persecutions of the first century, must have watched over another during the uncertainties and dangers of the sixteenth. He had a great work for each to accomplish.

As a result of the self-sacrificing efforts of Menno and other faithful leaders, the Anabaptist, or Mennonite faith, as we may now term it, was preserved to the world. Mennonite centers during the latter half of the sixteenth and the early part of the seventeenth centuries were found in northern Holland, northwestern Germany along the lower Rhine, just across the Dutch border,

northern Switzerland, and south Germany and Alsace just across the Swiss border, and eastern Prussia.

The largest settlements were found in Holland, where, for a time, they constituted the largest evangelical body of Christians in the land, and wielded an important influence upon the political and industrial life of the country. From 1573 to 1584, under William of Orange, they had comparative peace; but, following his death, persecutions again set in. Though opposition and certain limitations on worship existed until well into the eighteenth century, in Holland violent persecutions were over early in the seventeenth. This fact is significant, as it left the Mennonites in the Netherlands free to develop as they chose. Many of them became wealthy and were thus enabled to help their persecuted brethren in other countries to come to America. To-day, many of the most prominent men in various walks of life are of Mennonite faith. They still have about one hundred and thirty congregations, with a population, including children who are always included in European religious statistics, of about sixty-five thousand. Nearly ten thousand of these are members of the large Mennonite congregations in Amsterdam.

Switzerland, too, for a time, contained many congregations, but continued persecution drove most of these across the border into south Germany and Alsace. Religious toleration was not won for the Swiss Mennonites until after the French Revolution near the close of the eighteenth century. Besides those who left Switzerland for other European countries, many came to the United States, settling especially in Pennsylvania, Virginia, Ohio, Indiana, and Illinois.

In Moravia the Mennonites were known as Huterites because of their leader, Jacob Huter. They enjoyed considerable freedom at first, but after 1547 their troubles began. These persecutions lasted till the latter part of the eighteenth century (1781), when they were granted a certain degree of liberty, but not exemption from military service. For this reason many emigrated to Russia and America. In the Palatinate, the Mennonites were persecuted for many years and, even after this ceased, oppressions and restrictions made it uncomfortable for them, so that many left for Holland and Pennsylvania. In Prussia, where the Mennonite colonies were largely composed of Dutch and Swiss refugees, comparative freedom was granted in the seventeenth and greater part of the eighteenth century. This liberty was later revoked during the reign of Frederick the Great and his successors, and Mennonites ordered out of the country. Then again privileges were granted to them. They knew, however, that these privileges could not last, and the final result was that many left for other countries.

Russia offered many privileges to the Mennonites in the latter part of the eighteenth century, and, accordingly, many of them emigrated to South Russia between 1788 and 1820, upon invitation of Catherine the Great and her successor Paul. Here they were granted liberal terms of settlement upon fertile land, including military exemption, and did much to enrich the country. These exemption laws were repealed by the Czar in 1870, and about one-third of the entire Russian Mennonite population emigrated to western United States and Manitoba in the years immediately following. Russia still con-

tains, however, about one-half of the entire Mennonite population of Europe.

In doctrine, the Mennonites of Europe retained the essential Anabaptist beliefs, with little modification, until toward the close of the eighteenth century. Since then, however, there have been a number of rather radical departures from the faith of the fathers. The first to depart from the fundamentals were the Dutch. Non-resistance and opposition to war was abandoned about the time of the Napoleonic wars. Other groups followed the Dutch in the course of the century, and during the recent war, outside of Russia, there was little opposition to military service among the European Mennonites, and few conscientious objectors. In Russia the law permitted Mennonites to perform non-combatant service, and nearly all of them took that form of service, most of them choosing hospital work. Rationalism also has strongly affected the Dutch church, and they are quite liberal to-day on many of the fundamental doctrines of Christianity. The Russians and Swiss are the most orthodox of the European Mennonites today.

We have seen now, very briefly, how the Mennonite movement originated and how it developed. From the beginning the Mennonites were different from other folks. They were a peculiar people, and emphasizing, as they did, their particular doctrines which were not popular at the time, it is easy to see why trouble arose. The main difficulty in the case of the Mennonites was, that they were several centuries ahead of their time, and a prophet is seldom popular in his own country or his own age. In fact, the world is just now beginning to see the truth in some of the teachings for which they

suffered and died. Amid all of these persecutions, oppressions, and unsatisfactory migrations from place to place, America loomed large and promising in their eyes. Little wonder, then, that with curses and hatred on one side of the Atlantic and peace and friends on the other, thousands of these peace-loving people decided to find homes in the New World.

The first Mennonites to come to America were among stray Dutch merchants who early visited the Dutch possessions in New Amsterdam, now New York.[1] The colonial records of New York refer to Mennonite settlements on Manhattan Island as early as 1643. In 1663 Cornelius Pieter Plockhoy, a communist of Mennonite descent, established in what is now Delaware a small communist Mennonite colony. Very little is known of these early Mennonite colonies, however, and they soon disappear from history entirely. The first permanent settlement was made in Pennsylvania, in 1683, at Germantown.[2] William Penn had met Mennonites earlier in Holland and Germany, and had many friends among them. Accordingly, he was glad to welcome them to Pennsylvania. On October 3rd, thirteen families from Crefeld, Germany, reached America and settled on a tract of land previously purchased near Philadelphia, called Germantown. This colony suffered many hardships, but survived, and may well be regarded as the cradle of Mennonitism in America. It was not only the first Mennonite, but the first German settlement in America. It grew by continued immigration, mostly from Holland and Germany, especially the lower Rhine coun-

[1] **See Dr. C. Henry Smith's Mennonites of America (pp. 81-93) for full accounts.**

[2] **Ibid. (pp. 94-133) for full account.**

try. A new settlement, known as the Skippach settlement, was soon founded about thirty miles away.

In 1710 another wave of immigration started and brought nearly 100,000 German settlers over (most of them non-Mennonite) in the succeeding seventy-five years. These became the progenitors of the modern Pennsylvania Dutch. About 10,000 acres were taken up in what is now Lancaster County, and the first colonists were so well pleased that they immediately sent back for their friends and relatives. Other settlements farther west were formed, some even beyond the Alleghenies. From these two original centers came all the later Mennonite congregations, both east and west of the Alleghenies, until the new wave of immigration set in early in the nineteenth century. As a result of natural increase, the settlements were expanded to the north over Berks, Lehigh, Bucks, Chester, and Northampton counties, also parts of Virginia, Ohio, and Indiana, and other states farther west in recent years. These early congregations have adhered, in the main, to that body known as Old Mennonites; but later various schisms took place, resulting in the formation of several new bodies, some joining in with the General Conference of Mennonites, and one of the others uniting with the Mennonite Brethren in Christ.

Ohio and Indiana and even Illinois received many settlers from the Pennsylvania and Virginia Mennonites; but, beside these, there started in about 1815 a wave of immigration which brought over several thousand Mennonites from Switzerland and many Alsatian and South German Amish. The latter settled mostly in Fulton and Butler counties, Ohio, and in various other places in New York, Illinois, Iowa, Canada, and later in Ne-

braska from Illinois. The former settled mainly in Wayne, Allen, Ashland Counties, Ohio; Adams County Indiana; and parts of other States.

The last large group of Mennonites to enter America were the German-Russians, who, between 1874 and 1880 settled in large communities in Kansas, the Dakotas, Minnesota, and Manitoba. Many of the Mennonite immigrants came to America for economic reasons, but the Russians, as we saw, came for "conscience sake," protesting against even the non-combatant military service prescribed for them by the Czar in 1870. In June, 1920, a commission of four men from Russia: B. H. Unruh, A. A. Friesen, C. H. Warkentin, and Johann Esau, came to America in search of a new home for a large part or all of the nearly one hundred thousand Mennonites who were in Russia at the close of the World War and who had suffered greatly. What the outcome of this visit will be is a matter of the future.

Canada received many Mennonites from the United States after the Revolutionary War, they preferring to remain loyal to the King of England rather than to live under a revolutionary government. Most of them came from Pennsylvania and New York. A colony in Lincoln County, Ontario, was started in 1786, and later another colony in Waterloo County, Ontario. These grew rapidly until a large body of Mennonites existed in Canada. As in Pennsylvania, internal dissensions arose and gave rise to numerous sects, two of whom, the New Mennonites and the Reformed Mennonites, joined later assisting in forming the Mennonite Brethren in Christ.

Before taking up the immediate antecedents of the Mennonite Brethren in Christ, a brief survey of the

Mennonites as a whole, about the middle of the nineteenth century, is necessary. There were about 50,000 Mennonites in North America at this time, with settlements in Pennsylvania, Ohio, New York, Indiana, Illinois, Iowa, Missouri, and various parts of Canada. These people were gathered in congregations of various sizes and were of three types.

The Mennonites who were the first to come over, and who constituted the first type, settled in colonies, with congregations scattered and unorganized. Each congregation chose its ministers from among the local members. Gradually a certain intercourse grew up. For example,[3] the first church was organized at Germantown. Soon after, services were held at Deep Run, about thirty miles distant, and also at Skippach, or what is now known as Franconia. Each church had its ministers, and there existed a warm intimacy between them. Naturally there was considerable co-operation among them. So, as the Mennonites spread west, they maintained friendly relations with their relatives and friends left behind. Thus there came to be a large number of Mennonite congregations, connected by ties of blood, friendship, or similarities in belief. This was in the middle of the nineteenth century the Old Mennonite church; and while no definite organic unity was yet manifest, there was enough similarity and co-operation to designate them as a separate body.[4]

The test of fellowship between congregations seems to have been the recognition of visiting ministers, by allowing them to preach. There was a great amount of travel-

[3] Funk, J. F. Mennonite Church and her accusers, p. 37.

[4] Conferences had been held as early as 1727, but these were for the purpose of consultation. They showed similarity, but no organic unity.

ing done by ministers, and the visiting man, if regarded as a "brother," would be asked to preach. Besides the ministers, there was also a Bishop or Elder who was over perhaps three or four congregations. He was fully ordained, and he alone was qualified to baptize, administer the sacraments, and ordain ministers. Ministers were chosen from the local congregation, and bishops from the ministers. There were two methods of choosing: first, by vote, and, if there was a clear decision in favor of one candidate, he was accepted. If, however, there was any doubt or the vote especially close, one was chosen by lot from the few highest candidates and he ordained.[5] These points in regard to church polity are interesting here as they throw light on the situations surrounding the formation of the Mennonite Brethren in Christ.

The Amish were the second type of Mennonites, and were followers of Jacob Amman, a man who had been a Mennonite preacher in Switzerland and had separated from the Mennonites in 1693, because he believed in a more conservative policy. In particular, he thought that the ban should be applied more closely to excommunicated members, and a more rigid plainness in dress adhered to. Some of the Amish had come to Pennsylvania early in the eighteenth century, but many came later, in the nineteenth century, and were now found in New York, Ohio, Illinois, Indiana, Iowa, and Canada.

[5] **The method used in deciding by lot was to take several books (as many as candidates) and enclose in one a slip of paper, generally an ordination certificate. The books were then laid on the table, and the man selecting the proper book was chosen. This method is being gradually abandoned, however, because of the danger of confusion as in the case of the man who found the slip of paper in his book and was immediately ordained. Later investigations showed the slip to be an ordinary piece of paper, accidently left the book, and another man had drawn the ordination certificate.**

The third type were also from Switzerland, but were not Amish. The Napoleonic Wars produced a military spirit that drove many Mennonites from Switzerland, France and Germany to America. The first ones settled in Ohio, in Wayne County. New arrivals continued to come, and they spread on west to Indiana. They differed from the Old Mennonites considerably in dress, customs, and language, and were never assimilated. At present most of them are affiliated with the General Conference of Mennonites.

The nineteenth century was especially prolific in schisms. Few churches have been so divided as the Mennonite, and generally from causes that should never have existed. Dr. Smith enumerates three reasons for this unhappy condition.[6] First, the Mennonite and Anabaptist faith always fostered a strong spirit of individualism. Every man was accountable for his own deeds. This spirit, while developing the strongest character, does it at the expense of uniformity and harmony. Secondly, Mennonites coming from the humbler walks of life were not trained to subordinate non-essentials to the broader interests of life. Thirdly, being thoroughly religious, they took their religion seriously and clung to their convictions with great tenacity. The loose organization also favored schisms, for a strong leader could easily draw away a considerable following of his immediate friends, and the church had no way of effectively remonstrating.[7] It must not be forgotten, however, that Mennonites, having been driven from one country to

[6] C. Henry Smith, Mennonites of America, p. 291.

[7] For more extended treatment of these schisms see Smith, Mennonites of America; Hartzler and Kauffman, Mennonite Church History; Daniel Musser, History of Reformed Mennonite Church; and J. F. Funk, Mennonite Church and Her Accusers.

another in Europe in quest of religious freedom, national and language differences have figured in the creating of various bodies on coming to America, also that the Mennonite Church is much older than the average church with which comparisons are usually made.

The first controversy in American Mennonitism began before the close of the eighteen th century (1775-1777). When the Revolutionary war was in progress, the State of Pennsylvania levied a special war tax upon its citizens of three pounds and ten shillings apiece, to help carry on the war. Many of the Mennonites joined the Quakers in their position, that they could no more give of their means to carry on war than they could give themselves. Christian Funk protested against this attitude, declaring that the war tax should be paid. Funk was excommunicated in 1778, and organized a small body known as "Funkites," which continued to exist until about 1850.

It was about this time also that Martin Boehm was expelled from the Old Mennonites. Boehm was a Mennonite minister, and claimed to have received "more light." Just what the charges against him were are hard to tell, but some are explained in an old manuscript drawn up by ministers of the Mennonite Church of Lancaster County.[8] It is not dated, but is written probably between 1875 and 1880. The first charge is, associating too much with professing Christians who admit war and oaths. The second is his assertion that "Satan is a benefit to mankind." Thirdly, his assertion that "the Scriptures might be burned," and, fourthly, "that Faith

[8] For the text of the manuscript see J. F. Funk's Mennonite Church and Her Accusers, pp. 42-56.

cometh from unbelief, life out of death, and light out of darkness.'' These charges were taken so seriously that it was concluded that he could not be kept in church fellowship unless he would recant. This he did not do satisfactorily and was excommunicated. Boehm then united forces with Philip William Otterbein, a German Reformed minister whom he had met in 1765. Together they started the United Brethren in Christ Church. Their first formal conference was held in 1789.

The next schism was that occasioned in 1812, in Lancaster County, Pennsylvania, by John Herr, who claimed that the old church was hopelessly corrupt. He separated from the church, and with his followers established the Reformed Mennonite Church.[9] Daniel Musser followed him and continued his policy. The church still exists but is a small body, rather conservative, with little influence.

The Oberholtzer schism occurred in 1847. John H. Oberholtzer was a minister in Montgomery County, Pennsylvania, but was too progressive for his more conservative brethren. This led, in time, to his expulsion from the church. Fifteen other ministers followed him. Since then these ''Oberholtzer'' congregations have joined the General Conference Movement.

John Holdeman caused another schism in 1858 in Wayne County, Ohio, and organized the Church of God. But this body grew very slowly, and is very small at the present time.

The Wisler Mennonites were formed in 1870 as a re-

[9] **These people should not be confused with the Reformed Mennonites who appeared later in Canada and were one of the bodies forming the Mennonite Brethren in Christ.**

sult of Jacob Wisler's withdrawal from the church. He was a bishop in the Yellow Creek congregation in Indiana and favored a more conservative policy.

Along with these disintegrating tendencies, there was a desire among many that the Mennonites might be more united, especially for the purpose of carrying on mission work and education. Accordingly, a movement was set on foot to bring those congregations which would consider it into co-operation. John H. Oberholtzer, from Pennsylvania, and Daniel Hoch, from Canada, with several men from the west, were instrumental in bringing this about. In 1860 a conference was held in Iowa at which several of the more liberal congregations were represented. This was followed by other conferences, with more congregations taking part. The idea spread, and a considerable number of congregations have united in the movement. At present it is the most liberal body of Mennonites and the largest, except the Old Mennonites.

The latest movement toward Mennonite friendliness is the holding of All-Mennonite Conventions for the purpose of bringing Mennonites of every kind together, getting acquainted, and paving the way for better co-operation in the future. This shows that the conscious wish and desire is for harmony, if not unity. Though some of the original causes of separation exist, it is evident that the prevalent tendency is away from unnecessary schisms and favors the overlooking of differences so far as they are of a trivial nature and do not affect essential doctrines or practices.

The following statistics show approximately the number of Mennonites in European countries, also the rela-

tive sizes of the various bodies in America at the present time.

EUROPE.	Entire Population, Including Children, Though Unbaptized.
Netherlands	65,000
Switzerland	1,500
Galicia	590
Germany	20,000
Russia	100,000
France-Alsace-Lorraine	3,500
	190,590

UNITED STATES AND CANADA	Baptized Members.
1. Old Mennonites	28,000
2. General Conference	21,307
3. Church of God in Christ	1,500
4. Amish-Mennonites	9,000
5. Old Order Amish	8,000
6. Amish Mennonite Conservative	1,250
7. Defenseless Mennonites	1,200
8. Central Conference of Mennonites	2,708
9. Wisler Mennonites	1,600
10. Mennonite Brethren (Bruedergemeinde)	6,300
11. Krimmer Brueder	1,000
12. Conference of Defenseless Mennonites of North America	1,400
13. Mennonite Brethren in Christ	8,503
14. Reformed Mennonites	1,200
15. Huterites (South Dakota)	1,000
16. Stauferites	200
17. Independent Russian Groups in Manitoba, Saskatchewan, and Alberta	9,500
Total	103,668

CHAPTER II.

Formation of the United Mennonites.

The history of the Mennonite Brethren in Christ is a history first of division and then of uniting. Several small groups in various localities separated from the main body of Mennonites, and later, becoming acquainted, amalgamated in successive unions, forming finally the Mennonite Brethren in Christ. In the case of each division the cause was somewhat the same—a large body desiring to cling to the established methods, with a smaller body wishing to adopt a more aggressive, evangelistic type of work. This in each case eventually led to an estrangement resulting in division. It should not be thought that insignificant trifles produced these ruptures. There was generally a pronounced difference of spirit that only showed itself in little things that then became the occasion of difficulty.

The Mennonite Brethren in Christ arose from four different groups. Three of these were of Mennonite stock directly and the fourth a branch of the River Brethren, who were indirectly descended from the Mennonites. The first union occurred in 1875, and through this the New Mennonites and Reformed Mennonites were brought together. The next union was between these United Mennonites, as they now called themselves, and the Evangelical Mennonites of Pennsylvania, the name assumed being Evangelical United Mennonites. These again united with the Brethren in Christ and the present name, Mennonite Brethren in Christ, taken.

From this summary it will be seen that there are four movements to be traced, namely the New Mennonites, Reformed Mennonites, Evangelical Mennonites and the Brethren in Christ, involving in all three different unions before the final result was reached. Singularly, the oldest bodies were the last to join in, and the first union was between the two youngest.

A few words regarding each will locate them and give a general survey. The Brethren in Christ was the first branch formed. It split off from the River Brethren in 1838. These people were found entirely in the United States, and united to form the Mennonite Brethren in Christ in 1883. The Evangelical Mennonites were the second body to appear. They came entirely from Pennsylvania, and broke away from the Oberholtzer (later, General Conference) Mennonites in 1857, uniting to form the Evangelical United Mennonites in 1879. The remaining two bodies were the New Mennonites and Reformed Mennonites, and will be taken up in this chapter. No definite date can be given for the separation of the New Mennonites, as they left the old church at various times in different places. Probably all the different congregations had separated before 1865. The Reformed Mennonites separated in 1874, and the union of the two occurred in the following year. The last two originated in Canada, though the Reformed Mennonites afterward spread to Indiana, and was the largest body.

New Mennonites.

As shown before, Canada received the Mennonite settlers from the United States. During the Revolution the Mennonites were nominally neutral, though at heart many of them favored the king and were distrustful

toward the new government rising from such chaos. Moreover, their non-resistant principles had been recognized by the king. It was but natural that they should look favorably upon British possessions under such circumstances. In 1786 a group of men from Bucks County, Pennsylvania, started a settlement in Lincoln County, Ontario, about twenty miles from Niagara Falls. This grew and spread to a few adjacent counties.

The second settlement was started in Waterloo County. Joseph Shoerg and Samuel Betzner in 1799 started a tour of investigation and selected fertile lands near the Grand River. They settled near Preston, Ontario, and in the succeeding years other settlers arrived, until, at the end of ten years, there existed a rather flourishing colony. It was found out that the land which the people had bought was mortgaged, and though money was raised with the help of the Pennsylvania brethren, the uncertainty diverted settlement for a time to land farther north, in York County.

We have then, three main communities of Mennonites in Ontario in the nineteenth century—Lincoln County, Waterloo County, and York County. Naturally they spread out from these, and many congregations existed in other places. Among the settlers was Benjamin Eby, who came to Waterloo County in 1806. In 1809 he was chosen a minister, and three years later was made bishop. He was one of the first Mennonite bishops in Canada.

The conditions in the old church should be somewhat described before we proceed. The spiritual life was at a rather low ebb; the means of spiritual growth were meagre. Meetings, in many cases, were held but once a month. There was no opportunity for expression of the religious feeling, and almost everything was done from

a sense of duty. No attempt was made to encourage any aggressive work, but rather a consistent definite opposition to any form of new methods. English preaching was under the ban, and, likewise, Sunday schools, prayer meetings, and evangelistic meetings. Leaders recognized more or less the lack of vitality and bemoaned the condition, but nothing was done to remedy it. This is not said in any derogatory way, but simply to explain why the organization of new societies was inevitable. Most of the things mentioned above as not allowed are accepted by the Old Mennonite Church now without question; and had a little more tolerance and patience been exercised on both sides at the time, the division might perhaps have been avoided.

The Lincoln County settlement was the first Mennonite settlement in Canada, and a considerable number of members were found along the northern shore of Lake Erie. Here they settled, not compactly, but scattered in small bodies; and being thus isolated from each other, it was difficult to keep spiritual life at a very high point. To prevent decline in religious life, Daniel Hoch,[1] a minister who lived near Niagara Falls, often made preaching tours at his own expense, visiting these scattered churches. As a result of this, quite a demand for his services arose, and during August, 1853, services were held in the various churches to consider the question of evangelization work. The outcome was that Hoch was given a call to spend his time entirely in this kind of work, the different churches assuming his financial support. It is probable that he accepted this call and carried forward his work with increased vigor. Of

[1] See Krehbiel, History of the Mennonite General Conference, p. 18. Hoch is known in many places as Daniel High.

course, all of this was under the Old Mennonite Church, but Hoch soon came to employ methods in his aggressive work which the church could not stand for. The conservatism and opposition to new methods has already been referred to, and, accordingly, Hoch and all his followers were expelled by Bishop Tilman Moyer about the year 1855. John H. Oberholtzer had been expelled similarly a few years before (1847) in Pennsylvania, and in 1852 he started the first Mennonite periodical in America, the "Religiöser Botschafter." Among other things, he labored hard for a union of all Mennonites, and it was partly through his efforts that the General Conference of Mennonites came into existence. Daniel Hoch took it upon himself to work for the same end, and was quite favorable to Oberholtzer's idea of union. His name occurs frequently in the early part of the history of the General Conference Mennonites. Hoch's relation to the New Mennonites, with whom we are concerned at present, cannot be ascertained exactly. That he was considered a regular minister seems possible, for he is quite well known among the older men who came in with that movement.[2] This much is certain: Hoch's followers were connected with the New Mennonites at a later date and helped form the United Mennonites.

The New Mennonites did not exist only in the Lincoln County settlement, but reforming bodies seemed to be found wherever there were Mennonites in the Dominion. These people were often acquainted with each other, especially the leaders, and thus co-operated considerably.

[2] **Peter Geiger, an old minister of the New Mennonites, mentioned Daniel Hoch as one of their early ministers, and Moses Weber, likewise referred to "Old Daniel High." His home was given as at "the Twenty."**

Some of the different places where these New Mennonites arose, were: Blair, Dundee, and Breslau. These were in the Waterloo County region. At Gormley, near Markham, there was another group of New Mennonites. Thus we have New Mennonites from each of the three original Mennonite settlements. Of course, the exact manner of growth of the churches varied in each case, but the case of the Markham congregation is typical. There were three men especially concerned in the movement: Abram Raymer, John Steckley, and Christian Troyer. The year the work started cannot be dated definitely, but it must have been about 1860, certainly not much later, as is shown by the following portion of a letter which throws considerable light on the period.[3]

"I am a member of the Mennonite Brethren in Christ since the year 1863. It will be fifty-two years, if I live till February, 1916. I was born in the Township of Markham, when the now M. B. C. had no church. There was a split in the Old Mennonite Church, and those ministers that believed in a new birth and upheld prayer meetings could not preach in the old church. So there were two, Abraham Raymer and Christie Troyer. So Brother Raymer held meetings wherever there was an open door. He held prayer meetings on Sundays, at private houses, and several were converted. My father left the old church and came to those cottage prayer meetings, as the Mennonites which now are had no church in the year 1863."

[3] **The letter was written in response to the suggestion of Rev. J. A. Huffman in an editorial in the Gospel Banner, that some of the older people write down their knowledge of the origin and early growth of the church. It is signed Mr. and Mrs. Levi Raymer, and bears the date, July 31, 1915.**

Abram Raymer[4] was a preacher in the Old Mennonite Church, but finally got to the place where he thought himself unsaved and living in darkness without the power of Christ in his life. At this time he experienced a change of heart and started out preaching in more evangelistic style. But with this the Old Mennonites refused to retain him; consequently he preached wherever opportunity offered, as suggested in the letter quoted above. Through his efforts John Steckley was converted. Steckley himself was never a member of the old church. Following his conversion, the Dunkards who lived near him, asked him to join them, but he refused because of their belief in close communion and a few similar things. Christian Troyer was a preacher among the Old Mennonites, but, as in the case of Raymer, he was expelled, following his conversion and the adoption of more aggressive work. These three men worked together holding meetings, and through their efforts many were converted. The name, New Mennonites, was taken by them to distinguish themselves.

Thus the New Mennonites arose at Markham. John McNally worked in the region of Blair (Waterloo County), and in a similar manner built up a class. Samuel Schlichter, at Dundee, accomplished the same thing. In this manner New Mennonites came to be found in several places. They were based on similar principles and held conferences together, though there was very little organization.

[4] **The information in this paragraph was secured mostly from Moses Weber, an old minister, and his wife, on a visit with them in January, 1918, at Markham, Ontario.**

Reformed Mennonites.

In considering the Reformed Mennonites, we find that they originated in a similar manner about the same time. The places where they arose were at Port Elgin and Waterloo mainly, with a few scattered congregations. The movement spread from Canada to Indiana through Daniel Brenneman and John Krupp, so that eventually quite a number existed in Indiana as well as in Canada.

It seems that the trouble originated in Bruce County, with the Port Elgin congregation.[5] Solomon Eby was their minister. Eby was born in 1834 and was reared in the Old Mennonite Church, being chosen as a preacher August 8, 1858, at the age of twenty-four, and started preaching at Port Elgin. During the following years he was considerably troubled over the condition of the church, and held meetings weekly, although the custom was not common. His trouble increased until he felt unsaved, and, in case of death, was sure that he should be lost. How to get out of that condition and reach life he did not know. The situation grew more tense, and he was troubled by day and night. In 1869, in this condition, he made a vow, that from henceforth he would go as the Lord directed, cost what it might. To complicate the situation, it happened that just at this time revival meetings were started in Port Elgin by the Evangelical Association. Several of his members attended and were convinced that their religion did in no way measure up to the Bible standard. The result was that some of the brethren got into great difficulty, so much so

[5] Most of the information for this was received from Solomon Eby, in January, 1918; some from a short account of the origin written by Isaac Moyer to the Editor of the Gospel Banner, in 1915, and some in conversation with Daniel Brenneman and a few others.

that they went to their minister for help, only to find to their great astonishment that he was in the same condition. Eby was happily converted in 1869. In the spring of 1870 prayer meetings were started and held all through the summer, contrary to the rules, of course. Following this, about New Year's of the next year, a great revival broke out, and almost all of the church members and a few outsiders accepted Christ anew and came into an experience where they realized a complete change of life. Prayer meetings were emphasized more than ever: testimony encouraged, and revival meetings held. Old customs were disregarded, and anything that would promote spiritual life adopted. Religious life was simply revolutionized. Of course, the news spread to Waterloo County, and the report went around that "the church in Port Elgin all went Methodist."

Three delegates from Waterloo County were sent up to investigate the trouble. They were John Baer, Daniel Wismer, and probably Enoch Detweiler.[6] These men became highly taken up with the good of the movement, and encouraged the Port Elgin people to go on, returning a rather favorable report to Waterloo. The attitude in the church, however, was not all the same. Many were in favor, and many decidedly opposed, while some tried just to hold the two parties together. The general opinion, especially among the leaders, seems to have been against the new movement. Bishop Joseph Hege, from Waterloo, was called up to baptize a number who had accepted Christ in these meetings at Port Elgin and who had been instructed in the discipline. There were some rather young, but all were baptized as they gave good

[6] The authority for this statement is the paper by Isaac Moyer, mentioned before.

confession of their faith. On his return, Hege found some dissatisfaction and was accused of baptizing children. The real trouble, however, later proved to be over the fact that prayer meetings were allowed rather than infant baptism.

Before the Port Elgin trouble was all settled, difficulty arose in Waterloo County. Daniel Wismer[7] had evidently had an experience somewhat similar to Solomon Eby's. He felt that he should do more practical work, but hardly dared break with the church. The conviction grew on him and he knew that he must do something definite, but still he refused, fearing the effects of such action. In this condition he was taken sick and grew worse, until all hope of life was given up. Wismer promised then to preach and take up the work he knew he should, if only the Lord would heal him. Before long he was well, but still delayed taking up his promised work. Again he was taken sick, and again he promised and became well. This time he started preaching: held evening services and, after preaching a short sermon, turned the meeting into a prayer meeting. The outcome was that quite a revival broke out, and a number were converted. The bishop then ordered Wismer to instruct them in the discipline as usual. This he did, and when through, reported to Hege. Baptism meant acceptance of the candidate by the church, and accordingly it was customary to propose the names some time before baptism, so that anyone objecting might have an opportunity to state his objection. The names were therefore made known in the enquiring room, and the majority were opposed to their acceptance unless they should refrain

[7] **This information was received from John Troxel in January, 1918, Centerville, Ontario, and from the letter of Isaac Moyer.**

from those "new things," as they called the prayer meetings. Inasmuch as this was the very place where most of them had been converted, they refused to make any such promise. Consequently they were not baptized. This was in the summer of 1870, and the whole proceeding created considerable of a sensation throughout the entire Canada conference—so much so, that several special conferences were called beside the regular one. The majority, however, was always on the opposing side, and the candidates consequently never were accepted. Thus matters went for about a year, when it was heard that Bishop Lapp, from Clarence Center, New York, had said that he would baptize the candidates if he were there. Accordingly, Deacon Joseph Snyder and Abraham Moyer were sent to get him. Lapp came in the summer of 1871, and the converts, who had stood for over a year, were baptized and accepted into the church. Bishop Hege, however, was not fully satisfied, and made the remark: "Ich will sie mal in ihrem Wert steh lasse." By this the converts judged that they were not entirely accepted by him. The evening meetings and the cottage prayer meetings were continued, and a number of the church members opened their doors and got in trouble over their salvation, which would generally result in their experiencing a sound conversion.

Daniel Wismer and Solomon Eby, of course, worked in co-operation considerably, but Wismer was not willing to go as far in some things as Eby. For instance, Eby favored open communion, but Wismer could not accept it, and the final outcome was, that Wismer lost interest in the movement and went back to the old church. Mose Erb had an experience somewhat similar, though he did

not go as far even as Wismer, and fell back in line with the old church sooner. This movement in Waterloo took place simultaneously with the Port Elgin movement, though starting a little later.

Let us briefly review the points and then observe the further developments. The church in Port Elgin, in 1871, experienced a wonderful revival, and the members were awakened to a new life and a greater activity, adopting in their enthusiasm methods not approved of by the church. Following the outbreak of this, similar developments occured in the Waterloo County congregation. So far, however, there had been no formal break with the church, though the innovation of the new methods was generally disproved of.

The next step of interest occurred in 1872. Prior to Eby's experience of conversion in 1869, he had had a very close friend in one Christ Good, who had some time before moved to Indiana. It was now Eby's desire that he might tell this old friend of the wonderful experience he had received, and accordingly left Ontario for Indiana. This was in 1872, and while there he met Daniel Brenneman, who was a promising, aggressive young leader in the Indiana Conference. This meeting with Brenneman was the most important event of the visit, as it finally led to the spreading of this evangelical movement to Indiana. From this time on Brenneman and Eby were the two outstanding leaders of the Reformed Mennonites. Eby returned to Ontario after explaining the Canadian movement to Brenneman and arousing an interest in him to investigate it.

Daniel Brenneman was born in Fairfield County, Ohio, in 1834, of good old Mennonite parentage, and reared

in the church. In 1855 he was converted, and in the following year, at twenty-two years of age, ordained to preach. Early in the sixties he moved to Elkhart County, Indiana, where he spent the rest of his life. Immediately on his arrival in Indiana he was recognized as a leader. "He was a man of commanding presence, forcible and eloquent in the pulpit, apt and aggressive in Christian work, a champion of church doctrines and a good mixer among the people."[8] Little wonder that he became prominent in the church. In 1864, the year of his arrival in Indiana, "The Herald of Truth" was started by John F. Funk, and from the first issue Brenneman was a frequent contributor. This shows that he was active in church work and, moreover, in good standing in the church. The condition of the church in Canada has been already described, and the situation in Indiana was similar. There were a few liberal men like Brenneman, but the majority were conservative. An easy-going attitude had settled on the people, and there was active opposition to the introduction of any means to promote a deeper interest in soul saving. The introduction of English preaching was discountenanced, though some preferred English to German. Brenneman tried preaching in English, but was refused the church for this purpose, and thereafter held his English services in school houses. Using more than one part in singing was considered worldly. Brenneman, himself, in a letter explaining the period, says: "Some of us ministers became depressed and discouraged at the slow progress we as a non-resistant church were making, as a result of a seeming great lack of spiritual energy on the part of the membership in

[8] Hartzler and Kauffman, Mennonite Church History, p. 344.

general."[9] It was under these conditions that Solomon Eby appeared from Canada, giving such glowing accounts of their revival. Brenneman further says, in reference to the stirring events taking place in Canada: "Special preaching services and prayer meetings were held with most encouraging results. Not only those who had never made any profession of religion, but many of the supposed staunch members of the church began to realize their lack of real Bible salvation and, in true penitence and acknowledgment of their sins before God, found lasting peace and joy through the Holy Ghost, through faith in the Lord Jesus Christ, and began openly to testify and tell of the great things the Lord did for them, and many of them became shouting happy over their new found treasure. Hearing of these things taking place over in Canada, several of us ministers here in Indiana concluded to go over and investigate for ourselves as to the wonderful things related, the sound thereof having spread far and wide." The Indiana church, in general, was fearful of what these things might lead to, and refused to support the new movement.

There were, however, two ministers ready to investigate the situation in Canada. In 1873, Daniel Brenneman[10] and John Krupp, a fellow minister, went to Canada to ascertain for themselves just what this was that had broken out and which created such commotion. They tried to do this in as open-minded a way as possible,

[9] This letter was written to Rev. J. A. Huffman and contains a synopsis of the events leading to Brenneman's separation from the Old Mennonite Church. It is dated November 28, 1917.

[10] Much of the following information regarding Daniel Brenneman and the Reformed Mennonites was gotten from him directly in a visit in February, 1918; some from the letter of his mentioned above, and some from Solomon Eby, in a visit in January, 1918.

praying that they might not be misled or deceived. After a thorough investigation they returned with a rather favorable inclination toward the methods and results found in Eby's congregation. The ministers at home questioned them quite fully on their return. Krupp spoke in most glowing terms of the wonderful work that he thought was being accomplished. Brenneman, however, knowing that these things would not be received with favor, spoke guardedly, and determined to make one more trip of investigation before committing himself fully. This time, about a year later, he went alone, desiring above all things to know the truth in the matter that he might support the right side. In regard to this second visit he says: "Arriving there among these zealous worshippers, I at once found that their former zeal had by no means abated, that under the preaching of the Word souls were convicted and pressed through to the King at about every service. What could I say, only that this is the Lord's doing and marvellous in our eyes." On his return he was fully decided what stand to take on the question.

When Brenneman returned the second time from Canada, the first news to greet him was that one of the ministers had been excommunicated from church fellowship. This was John Krupp, and with surprise he went at once to the bishop for an explanation. Instead of getting the information immediately, however, he was told to come to a meeting at a certain time, where he would receive a full explanation of what had been done and why. At the appointed time several ministers and bishops were assembled, and it was explained that Krupp had been excommunicated "because he favored protracted meetings and allowed even women to testify." The next move

was to propound the question: "Now are you all satisfied?" Each man replied in the affirmative until it came to Brenneman, who was the last to respond. "Brethren," he answered, "to be honest before God, if our members do nothing worse than to go together to read God's word, to sing and pray and thus worship God, that this should give us a just reason to disown them as members of the church, I candidly cannot see it that way." No one made any comment on this reply, and the assembly was dismissed. Soon after (1874) Brenneman was told that he had been excommunicated also. The following are the charges upon which the excommunication was based.[11]

1. For leaving the church and supporting an excommunicated minister.

2. For teaching and preaching unscriptural customs: (1 Tim. 2:11, 12; 1 Cor. 14:35).

3. For causing dissensions and working disorderly at home and abroad.

Thus one of the most promising men was removed from the church. Naturally there were a good many people who supported Brenneman, and these separated with him.

Whether the above named charges should constitute a sufficient basis for excommunication is a question which naturally arises. The answer to the question might be different now, even if given by the same persons or their successors, after more than forty years of progress and changes.

[11] **Hartzler and Kauffman, Mennonite Church History, p. 344. But in relation to these charges, J. S. Hartzler, in a letter to Prof. P. E. Whitmer, dated April 13, 1918, says: "In those days they kept no records and our history gives only what we could get from him (D. Brenneman) and other brethren in both branches of the church."**

The first charge was based upon the fact that the accused had dissented from the action of the church authorities in excommunicating a brother minister for favoring protracted meetings and allowing women to testify. The second was based upon the charge that the accused had taught and preached "unscriptural customs." These unscriptural customs were the practice of prayer meetings and revival meetings, but particularly in allowing women to testify. The third charge was "causing dissensions," etc. This "dissension" naturally resulted from the defense of a brother minister who was expelled for the above named reasons and persistence in the conducting of services of a nature not approved of by the church in general. There were no charges of immoral conduct, and the intervening years have vindicated him who was held in error, even to those who faulted him, because the same body which excommunicated him now practices most of the "customs"—emphasizing experimental religion, conducting prayer meetings and revival meetings—which at that time seemed to them "unscriptural." This is said to the credit of this body. Further, there is no doubt but that there were others in the old church who would have welcomed some spiritual aggressiveness, but the church as a whole, represented by its leaders, was not ready for such measures.

The difficulty may be reduced to a simple sentence: It was the result which naturally occurs when there arises a man in the midst of his environment who is a few decades ahead of his contemporaries in spiritual enlightenment, and cannot turn back, and will not be tolerated by those of lesser vision who are in authority.

Some divisions are exceedingly unfortunate and the results undesirable. But there are some divisions which

prove a blessing both to the seceders and those seceded from. This division appears to have been one of the latter kind. A goodly number withdrew with Elder Daniel Brenneman who had been excommunicated and, as subsequent history discloses, a spiritually aggressive movement was the result. This secession, with its evangelistic results, together with similar seceding groups, and evangelistic forces remaining within the church, constituted a challenge to the older body of Mennonites which doubtless contributed much to the bringing about of their more evangelistic policy. In the light of these facts, the whole matter has proven a blessing in disguise and has been providentially overruled for the good of the church and for the glory of God.

While Krupp and Brenneman were expelled in Indiana, events of importance were taking place in Canada. Delegates were again sent to inquire of Eby whether there would be any chance of them coming back to the fold and the good old ways of the past. In reply to this, Eby reminded them of the many times they had talked over the lack of vitality in the church and had longed for something to quicken the spiritual life, and now, he asked, when they had found the very thing they were seeking, and the church was active and really serving the Lord, should they go back to the old ways—it was impossible. The delegates then brought up the fact that prayer meetings were held, fellowship meetings were encouraged where even women could speak, and protracted meetings allowed, and then wondered aghast if camp meetings would be started next. Eby's only response to this was that, when camp meetings would be found as beneficial as these other meetings, they would likely be held, too. The delegates reported, and soon

afterward occurred the regular semi-annual conference at Eby's church[12] in Kitchener. Here charges were brought against Eby and his followers, and it was decided that they should no longer be considered members of the church. The news of this reached the Port Elgin church just as they were having a prayer meeting, and though they were sorry to leave the old church, there was a feeling of liberty that was, after all, rather satisfactory. The expelling had taken place on Friday. On Saturday there was a meeting preparatory to the communion services to be on the next day, and here the announcement about the expelled members was repeated, and later it was reported throughout the Canada Conference. Of course, those who considered themselves expelled stayed away from communion when the time for that came, and a special communion service was held a few weeks later at Snyder's church, Bloomingdale, by Eby and Wismer. This naturally put the finishing touch on their excommunication. Shortly after this had taken place, in May, 1874, a conference was called in Eby's church, and all those were invited "that believe in a present salvation by faith in the Lord Jesus Christ, have experienced pardon of their sins and have had the evidence of their acceptance with Christ."[13] The people of Eby's and Brenneman's congregations, and those likeminded, united, and the name Reformed Mennonites adopted.

United Mennonites.

So far we have seen how the New Mennonites arose and simultaneously with them the Reformed Mennon-

[12] **The Old Mennonite Church in Kitchener is called Eby's church, because Bishop Benjamin Eby donated the land for it and was one of the main supporters.**

[13] **Quoted from the letter by Isaac Moyer mentioned before.**

ites, both for reasons almost identical. The next step was the union of these two bodies, and this occurred in 1875, the year following the organization of the Reformed Mennonites. Several of the leaders of the two societies were acquainted with each other, and through their working together the people became acquainted, and a desire for union arose. An extract from the minutes of the union conference explains how this was accomplished. "The members of the New and Reformed Mennonite Societies respectively have for some time been anxious that a union of those two bodies should take place. And with this object in view, a meeting of the ministers and others interested in the matter was called to be held at the Snyder Meeting House at Bloomingdale, in Waterloo County, Ontario, on Tuesday, March 23rd, A. D. 1875.

"This conference, composed of the Brethren John Bear, Sen., Solomon Eby, Daniel Wismer, and Noah Detweiler, of the Reformed Mennonite Society, and John H. Steckley, Samuel Sherk, John McNally, and Peter Geiger, of the New Mennonite Society, together with many lay members of both bodies, met at the above place and date."

It is interesting to note further that, "A joint report of the committees of the respective bodies, which had previously met and agreed on a basis of union was handed in which read as follows: 'That we agree on the Word of God as contained in the Old and New Testaments and a synopsis of the Word of God as contained in the eighteen articles of the Confession of Faith drawn up by the Union Conference held at Dort, Holland, April 21, 1632, as a basis of union.' " It was then agreed

that the name United Mennonites should be adopted for the purpose of denominational distinction.

This completes the first stage in the growth of the Mennonite Brethren in Christ. Two scattered, unorganized bodies were brought together into a single, unified body. The first noticeable characteristic of these Mennonites, in distinction from other Mennonites, is their evangelical character. This is shown in the following resolutions, passed at the first conference:

"*Resolved,* That no person be received into the church except those who can testify that they have found peace with God in the forgiveness of their sins through faith in the Lord Jesus Christ.

"Since we believe that protracted meetings are especially beneficial means to bring sinners to repentance and conversion, therefore

"*Resolved,* That our ministers make use of such means to gain such end.

"*Resolved,* That Sunday schools shall be organized and supported by all our power.

"*Resolved,* That prayer meetings and fellowship meetings are necessary means to sustain the members of the flock and to further them in their growth in grace."

Other noticeable distinctions are the adoption of the itinerant system for ministers and the encouragement of missionary work. Another is the opposition to the use of spirituous liquors and tobacco.

The attitude on most of these questions was determined by the idea of conversion. The prevalent idea among Mennonites had largely been growth in a Christian home, followed by a study of the Articles of Faith, and then baptism. Instead of this was substituted a personal, definite act, whereby God distinctly forgave the sins of

the man. He was born again. Every person was expected to "seek" until he definitely experienced this change of heart. Following this experience came a wonderful peace or joy that was expressed in various ways. After the sins were once forgiven, it was not expected that a man would deliberately sin any more. Whatever may be said against this idea of conversion as a definite, conscious experience of forgiveness, it certainly did produce earnest, live Christians, supremely interested in the cause of Christ. It was that which was needed by those of that day, and never will cease to be essential to the Christian life and to the building up of the true Church of Christ.

CHAPTER III.

Elder Solomon Eby.

(Biographical Sketch.)

It was on May the 15th, 1834, in Waterloo County, Ontario, that Solomon Eby was born. He was the son of Mennonite parents, and united with the Mennonite Church at the age of nineteen years. His education was received in the public schools, and although he speaks of it as "very limited," it served him well; for he is recognized as one of the foremost leaders in the early Mennonite Brethren in Christ movement.

On the 17th day of June, 1855, he was married to Catirine Shantz, in Bruce County, Ontario. Their marriage was blessed with a family of twelve children.

At the age of twenty-four (1858) he was ordained to the ministry in the old Mennonite Church, and served as a minister in that connection for fourteen years. He testifies that he was not converted until eleven years after he was ordained to the ministry (1869), and that his conversion took place in Port Elgin, Bruce County, Ontario.

After his conversion, Elder Eby became a zealous advocate of the necessity and possibility of a definite, conscious, religious experience, which results in deliverance from sin and gives joy and assurance. This he professed and preached. Naturally this attitude toward the experience of conversion made him the logical leader of such who, like him, had come into the experience during the year 1869, the year of the "great revival," and



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the following years. Being in advance of the rank and file of the church of his day, he could not be tolerated, and was excommunicated in the year 1872, together with all those who adhered to this faith.

When the new organization was effected, which later became known as The Mennonite Brethren in Christ Church, Elder Eby filled an important place for a long time. For eighteen years he was Presiding Elder in the Ontario Conference, and for fourteen years served as pastor. The pastorates he held were: Breslau, Elmwood, Bethel, Markham, and Kitchener (then Berlin) Circuits. He was a member of many General Conferences. He retired from active work in the year 1906 on account of ill-health. A year later the Lord healed him in a remarkable way, and he testifies that he has been in excellent health until this time, although now eighty-six years of age.

During the period of his active career he was a loyal advocate and able exponent of the teachings and practices of the church which he helped to found, including the doctrine of sanctification as a second definite work of grace, subsequent to regeneration and simultaneous with the baptism of the Holy Spirit. It was sometime prior to the year 1912 when he became unsettled in his position in relation to the above named doctrine, and definitely sought the baptism of the Holy Spirit. Whether or not his doctrinal position was changed by the "Pentecostal" agitation which swept through the country during those years, it is evident that his change of attitude to the doctrine of sanctification and the baptism of the Holy Spirit came during the years of the so-called "Pentecostal" movement. In his written statement, submitted to the writer of this sketch, he professes

that he "was sanctified when he received Christ (evidently meaning his conversion), and was baptized in the Holy Ghost and fire on January 31, 1912." This doctrinal position being averse to the position held by the Mennonite Brethren in Christ Church, Elder Eby withdrew from its membership, adhering to the "Pentecostal" movement. Although this has severed his relation from the church which he assisted in founding, and to which he gave so much of his life, he has never ceased to be reverenced as a father in Israel and honored as one of the founders of the church.

CHAPTER IV.

Formation of the Evangelical United Mennonites.

In the preceding chapters we have seen the beginning of the Anabaptists, some of whom became Mennonites. After various fortunes in the Old World, many of these people emigrated to America, first settling in Pennsylvania and later spreading west and north. The conditions in these churches became unfavorable for agressive, spiritual work, and caused many who wished for greater freedom and new methods to be denied church fellowship. So there appeared in several places evangelical parties. Several of these in Canada, who happened to be acquainted with each other, became known as New Mennonites, while others adopted the name Reformed Mennonites. The interesting point here is, that they arose from similar causes; were, in fact, all a single movement; and, accordingly, it was but natural that when they met each other a union resulted. Thus the United Mennonites came into being, bringing together evangelical sects from Canada and Indiana.

But similar parties had been developing in Pennsylvania and Ohio: in Pennsylvania, from Mennonite stock; in Ohio, from the River Brethren, who were very much like the Mennonites in many respects. Reference to the appendices at the end will present these movements in graphic manner. It is the purpose of this chapter to trace the origin and growth of the Evangelical Mennonites of Pennsylvania and their union with the United

Mennonites in 1879. The following chapter will take up the Brethren in Christ, who united a few years later.

United Mennonites.

Before taking up the Evangelical Mennonites, a little should be said regarding the United Mennonites and their growth during the period of 1875 to 1879. Solomon Eby was elected Presiding Elder over the Canada Conference and Daniel Brenneman over the United States Conference, there being two conferences at that time. There were ten elders or ministers, three probationers and three deacons in the whole church. Any man, however, in the future, who felt he had a call to preach, could make it known, and would be given a trial. The resolution providing for this was adopted at the first conference, and reads as follows:

"*Resolved,* That in the selecting of a minister, the church shall earnestly be exhorted to prayer that the Lord of the harvest may send forth laborers into His harvest (Matt. 9:38). And if a brother have convictions that he has a call from the Lord to preach the gospel of Jesus Christ (Eph. 4:11; Heb. 5:4) he shall, if after examination, he can be considered as possessing the necessary qualifications (1 Tim. 3:23; Tit. 1:7) be permitted to serve a probation term. After which, if it be evident that the work of the ministry be entrusted to him of the Lord (1 Cor. 9:2; 2 Cor. 3:23; 1 Tim. 3:10 and 5:22), he shall be ordained and authorized to officiate in all the duties devolving upon a gospel minister (Acts 6:6)."

This is important, as it is a radical departure from the method of the old church, and allowed any worthy man, who had convictions to preach and whom the

church considered qualified, to enter the ministry. Provision was made for annual conferences, beside the General Conference, which was to meet every four years.

Probably the most important event of the period was the starting of a church paper—the *Gospel Banner*—thus providing for intercommunication between congregations, and welding them more firmly together. The first issue appeared July, 1878. The need had long been felt, and a paper, *The Gospel Messenger,* was started in Canada about a year prior, but after a single issue appeared, it died for lack of support. Daniel Brenneman felt that a church paper was possible, and offered to assume the responsibilities of a monthly paper for a period of six months. This offer was considered from various angles at the Canadian Annual Conference of 1878, and a resolution passed finally, "that D. Brenneman will proceed at once with the editing of a church paper, called the *Gospel Banner,* to be published at Goshen, Indiana." At the end of the time the income did not quite reach the expenses, but even this was regarded as well done. The paper was published monthly until the end of 1879, having about one thousand subscribers for the English edition and five hundred for the German. After this it was published semi-monthly for a while, and then weekly.

The exact number of accessions to the church during the four years is difficult to ascertain, but there were probably about two hundred a year[1] The church continued active and propagated her beliefs with great zeal.

[1] **There are no definite statistics on this point until 1878. At the Canada Conference of that year, as reported in the Gospel Banner, there were 135 accessions in Canada, while Daniel Brenneman reported "about 100" for the United States, making a total of somewhat over 200 for that year. It is not likely that this was abnormal.**

Eby, and Brenneman especially, made many trips over the field, and in visiting Pennsylvania became acquainted with the Evangelical Mennonites. A strong friendship soon sprang up which led eventually to a union in 1879 between the United Mennonites and the Evangelical Mennonites.

Evangelical Mennonites.

It has been noted before that the earliest Mennonite settlers came to Pennsylvania. Here the first settlement was made at Germantown in 1683, and the first church built in 1708, having a membership of forty-four. This congregation gradually lost in numbers, while others grew. The Franconia Conference was the earliest, and by the nineteenth century had about fifteen congregations. The Lancaster conference district came later, and by the twentieth century had some eighty congregations. It is with the Franconia conference that we are especially concerned. In this conference there were two noticeable schisms, the Funk and the Oberholtzer schisms; in the Lancaster Conference one, the Herr schism. These schisms have been related in Chapter I.

The only schism with which we need to reckon here is the Oberholtzer schism, which occurred in the Franconia Conference in 1847. This is important, because it is the point of departure of the Evangelical Mennonites from the old church.

It must be admitted that the Pennsylvania Mennonites were rather conservative in religious as well as secular affairs. The conditions given before apply here also. Conservatism in religion was shown by the opposition to all new methods of work—specifically prayer meetings, evening meetings, Sunday Schools, protracted

meetings, and English preaching. These are all accepted by the church at present, but were actively opposed until the latter part of the nineteenth century. Conservatism in secular things was shown by the opposition to participation in political issues and the adoption of any new custom in general. This is well brought out in an article from the pen of Henry A. Hunsicker, quoted by Dr. Smith in the Mennonites of America, from the Mennonite Year Book and Almanac for 1907.[2] "It was about this time when linen covers on dearborns (carriages) were giving way to black oilcloth covers. When my father availed himself of a black oilcloth cover for his dearborn he was charged with violating a long established custom of the Mennonites in making such a change; and when a year or so later he had elliptic springs put on the running gears of his carriage, he sinned even more grievously. Then, too, came the charge that his children did not conform to the style and dress of the meeting. . . . Other matters came up, such as forbidding marrying outside of the denomination, attendance on civil duties, such as voting at election, resorting to process of law to recover property, favoring liberal education, etc." It was inevitable that this ultra conservatism, if persisted in, should some day be the cause of trouble.

John H. Oberholtzer[3] was born in Montgomery County, Pennsylvania, in 1808, and began teaching school at sixteen years of age, continuing this until called to preach in 1842. In that year he was ordained in the Swamp Mennonite Church, in Milford, Bucks County, by Bishop Samuel Musselman. Five years after that he

[2] Smith, Mennonites of America, p. 299.

[3] Considerable of Oberholtzer's biography is given in his Verantwortung und Erlaeuterung, 1860.

found himself out of the church. The reason for this was not merely stubborness and worldliness, as the old church thought, but rather a decided difference in spirit. Oberholtzer had more than an ordinary education, and possessed at the same time a liberal-mindedness and aggression that was not satisfied with harking to the past for standards. At the same time he may have been a little insistent with some of his demands. Trouble came when Oberholtzer, seeing no reasonable ground for wearing the regulation minister's coat of a prescribed cut, continued to wear his usual dress. To him this breach of custom meant nothing, but to many of his brother ministers approving of it would mean a betrayal of their faith. Quarrel over this continued for several years, when a new grievance was added. The conference had kept no minutes of proceedings, nor had there been a constitution. Oberholtzer drafted a constitution and presented it to the conference in the spring of 1847. The first time it was turned down, but he presented it again in the fall. By this time affairs had reached a critical stage, and Oberholtzer, along with several other ministers who shared his views, was suspended. In October of the same year they met and organized a conference of their own.

Oberholtzer took considerable interest in the cause of Mennonitism in general, and worked for a union of all on a common basis. He started a paper in 1852 under the name "Religiöser Botschafter." This did much to facilitate discussion of the subject, and finally, in 1860, the first "General Conference" of Mennonites of North America was held. Before this year, however, there was a split in Oberholtzer's party, and this is what interests us most at present.

When Oberholtzer left the old church there were several who accompanied him. The ministers founding the "New School Mennonite Conference" were John Hunsicker, William Landis, John H. Oberholtzer, Abraham Hunsicker, Christian Clemmer, and Joseph Schantz. At a succeeding conference the following additional ministers entered: Israel Beidler, William Schelly, Moses Gottschall, and Henry G. Johnson.[4] Beside these several deacons were found among the progressive faction. Practically the whole Swamp Mennonite congregation stood by Oberholtzer, who was their preacher at the time. In the organization of the new conference, Oberholtzer was very prominent and was chairman for many years. Just how many congregations were in the conference it is hard to ascertain; but by 1887 thirteen had joined the General Conference Movement.[5] These were in all probability favorable to Oberholtzer and had followed him in 1847 or soon after. It is not necessary to list these here, but one of them in Upper Milford Township, Lehigh County, is the scene of the next division.

The Upper Milford congregation had chosen John Schantz as their minister in 1828. His son, Joseph, was chosen likewise in 1844. When Oberholtzer was suspended in 1847, Joseph Schantz was one of his adherents, and the congregation an "Oberholtzer congregation." Before long another minister was needed and, accordingly, William Gehman was chosen to serve. Gehman was born in 1827 and had been raised a German Lutheran; but after his conversion he joined the Mennonites. In 1849 he was selected both by election and by lot to serve

[4] **Daniel K. Cassel, Geschichte der Mennoniten, 1890, p. 117.**

[5] **Verhandlung der Allgemeinen Konferenz der Mennoniten von Nord-Amerika.**

as minister for the Upper Milford congregation. It became customary to alternate ministers, Gehman preaching then half the time.

This continued for some time until it happened, in 1853, that several of the ministers, of whom William Gehman seemed the leader, along with several of their members, started the holding of private prayer meetings. The first Church Discipline of the Evangelical Mennonite Society gives a short account of their history, and in speaking of these prayer meetings, says: "Many that attended the meetings became awakened and deeply convicted of their sinful condition, found peace in the wounds of Jesus, and were transplanted into the freedom of the children of God. In order to carry on this work properly, they appointed Sabbath afternoon and evening to be spent with one another in prayer and religious exercises, and also prayer meetings to be held once during the week, and family worship to be held in every family, as also public protracted meetings where the Word was for a time preached every evening—in purity and power."[6] In the other cases that we have noted, prayer meetings were held in opposition to the decrees of the church, but in this case it was different. In 1853, the same year that these meetings were started, the bishops, in conference at Skippach, granted the privilege of holding prayer meetings. Further, Gehman talked the matter over with Oberholtzer, who was the main bishop, and explained how the meetings were conducted. Oberholtzer's reply was that "surely no one could forbid that."[7] The subject was also discussed with Moses Gottschall, bishop at Schwenksville, who

[6] **Doctrine of Faith and Church Discipline of the Evangelical Mennonite Society of East Pennsylvania, 1867, p. 3.**

agreed that they were a good thing. With this permission the meetings were continued.

The next move came in the year 1856, when a conference was again held at Skippach. Toward the close of the conference Oberholtzer, who was chairman, announced that it was now time to discuss prayer meetings; but since the time was too short to allow, he wished that Gehman would consent to leave that to a meeting of the bishops on the following day. There being no objection, the matter was passed over. A few days after this Joseph Schantz, who has been mentioned before as a fellow minister of Gehman's at Upper Milford, came to him and brought the decision of the bishops: namely, that prayer meetings would not be allowed in the future. Gehman, however, refused to accept the report, and the meetings were continued.

The affair continued this way until the following spring. In May a conference of the whole church was held at Springtown, in Bucks County. Here Oberholtzer was again chairman, and during the conference he brought up an alleged saying of Gehman's, that the decision of the bishops in regard to prayer meetings was "unevangelical." He asked the people to vote on this question and announced that all those voting that the decision of the bishops was not "evangelical" would be considered dropped from church membership, with all their adherents. Then followed a lengthy discussion, after which the vote was taken and was, of course, in

[7] Oberholtzer's ideas on prayer meetings are given in his Verantwertung und Erlaeuterung, 1860. See chapter on Betversammlung, p. 43. He did not oppose them or think them wrong as some claimed him to do, nor could he find anything in the Bible contrary to them. His idea seems more that a Christian should be in a prayerful attitude all the time and private prayer meetings, where several assemble for the purpose of prayer only, are useless.

favor of the bishops and against these private prayer meetings. The adherents of prayer meetings were, however, not ready to give them up, and it accordingly was announced after conference that, since private prayer meetings had been forbidden, they would henceforth be public prayer meetings. With this, all the advocates of prayer meetings, twenty-four in number, were expelled. In the fall of the same year, in a congregational meeting at Zionsville, Gehman was refused the privilege of preaching in the old church by a vote of twenty-five to twenty-four. He had claimed this on the ground that he had preached half the time before, and a good many of the congregation supported him. A little difficulty then followed over the use of the church, but was finally settled by Gehman and his party agreeing to give up all right to the church in return for $300 and the privilege of holding funerals there and burying in the old church yard. A new church, which still stands, was built in 1858.

The first conference of ministers was held September 24, 1858, in the house of David Musselman. Here such articles of faith and rules as were deemed necessary for the small society were laid down. The following are given as present at this conference:[8]

ELDERS PRESENT	DEACONS PRESENT
William N. Schelly	David Gehman
William Gehman	Joseph Schneider
	Jacob Gottschall

PREACHERS OF THE WORD PRESENT

David Henning	Henry Diehl.

[8] **Doctrine of Faith and Church Discipline of the Evangelical Mennonite Society, 1867. p. 4.**

A second conference was held in November, 1859, and thereafter semi-annually in June and November.

The second church to be built was at Coopersburg, and the next at Quakertown. The movement continued to spread, and churches were built in various parts of Eastern Pennsylvania.

At the conference held in November, 1865, a committee consisting of David Henning, William Gehman, Eusebius Hershey and Joseph L. Romig was appointed to draw up a Doctrine of Faith and Church Discipline. This was done and published in 1867. That the new society still considered themselves Mennonites is shown by the following statement taken from the introduction to the Doctrine of Faith: "It is our sincere wish to take the simple and secure Bible way, as Christ, the Apostles, and Menno Simon have taught."

In regard to church doctrine, they accepted the regular orthodox views of God, Christ, the Holy Spirit, and Man, and the Mennonite position on the washing of the Saints' Feet, Non-resistance, Oaths, Excommunication, and Shunning. Several doctrines had more or less of the new in them. Members were to be admitted only when they "have acknowledged themselves sinners, have brought forth fruits meet for repentance, have received the forgiveness of their sins through faith in the precious merits of Jesus Christ, and have been baptized." Considerable emphasis was placed on a definite conversion, with the assurance accompanying it. The calling of ministers happens in two ways: the Godly and the Ecclesiastical. That is, some are called directly by God, others through the interposition of pious men. Thus the church might call her ministers, or if they felt called of God, they could make it known and would be given a

trial. There were to be three kinds of officers: Elders, ordinary Preachers, and Deacons. In order to spread the work it was provided that all the members, preachers and deacons should take an active interest in the "missionary cause." That did not necessarily mean foreign missions. In those days when travel was not quite so convenient and when the world was so large, a man was considered a missionary if he made a trip of thirty miles to hold meetings. This was the missionary work that was carried on—going into fields where no religious opportunities were presented to the people and holding meetings to interest "outsiders" in religion. This work was in the hands of a special Missionary Society, with its own constitution and officers.

Such was the doctrine and work of the early Evangelical Mennonites. There were at that time (1860-65) four elders: David Henning, William Gehman, Eusebius Hershey, and William Schelly; five preachers: Henry Diehl, Abel Strawn, John Musselman, Abraham Kauffman and Joseph L. Romig; and three deacons: David Gehman, Joseph Schneider, and Aaron Unangst.

Evangelical United Mennonites.

Between the years 1865 and 1875 there is very little to record. New ministers entered the work and more fields were opened up. About the year 1875 Solomon Eby and Daniel Brenneman visited Pennsylvania and became acquainted with the Evangelical Mennonites, and almost immediately the thought of union occurred. In 1878 the first number of the "Gospel Banner" appeared, and there was more or less discussion on the subject of union in the succeeding issues. D. U. Lambert was sent by the United Mennonites of the United States as a fra-

ternal delegate to the fall conference of the Evangelical Mennonites in 1878, and sentiment had grown so far that this conference considered the question of a more intimate connection with the United Mennonites, and passed rather favorably on it. Copies of the conference minutes were sent to Brenneman, and in commenting on them in an editorial, he says: "We hope like steps may be taken on the part of our people, and the necessary measures be adopted at once to investigate the matter and, if possible, effect a permanent union. . . . So far as we have been able to ascertain there is nothing existing between us that is worthy the name of distinction." These were Brenneman's sentiments, and they probably echoed the feelings of the leaders in general. Eby and Brenneman were elected delegates to attend the semi-annual conference of the Evangelical Mennonites in Pennsylvania in October, 1879. This move was made at the general conference held in Blair, Ontario, in June of that same year. A very warm feeling was expressed at this conference of the Evangelical Mennonites toward union, and a special conference was called to convene November 6, at Upper Milford, Lehigh County, Pennsylvania.

This conference came off as planned. Solomon Eby was chairman, and S. M. Musselman secretary. There were nineteen members, the majority, of course, being from Pennsylvania. The question of union was investigated thoroughly. To quote from the conference minutes: "As a preparatory step, the two disciplines were read before the conference, compared, thoroughly weighed and considered, and it was indeed marvelous (only as it is considered that both were drawn from the Bible) to learn how nearly in point of faith and doctrine

the two disciplines corresponded. The only material difference being in point of church government. The United Mennonite discipline having the preference in this respect, after modifying a few sentences, was unanimously adopted by the conference.

"There now being a perfect union of spirit, faith, and doctrine, the two bodies mutually and unanimously consented to unite in the name and fear of the Lord. . . . It was considered to be only meet that the names as well be combined together also, hence the name Evangelical United Mennonites was adopted, upon which the whole conference with the entire assembly went down upon their knees in honor to God and in thanksgiving and praise to his great and matchless name for thus uniting the hearts of his people and bringing them together into one fold."

Thus the union was brought about, and an acknowledgment confirming it was subscribed to by the conference. The following are the names subscribed:

William Gehman	Joel Rosenberger
Solomon Eby	Abraham Kauffman
Samuel Musselman	Sidenham Lambert
Daniel Brenneman	Joseph Schneider
John Baer	Jacob Ruch
Eusebius Hershey	Daniel Koch
David Henning	William Yeakel
Jonas Musselman	Michael Landis
Abel Strawn	David Gehman
George Lambert	

It was then decided that the fields of labor in Pennsylvania should constitute a separate conference, making in all three conferences: The Canada, Indiana,

Michigan and Ohio, and the Pennsylvania. Also in view of the great need of ministers in the Indiana, Michigan and Ohio Conference and the surplus in Pennsylvania, Sidenham Lambert was granted a transfer to the former conference.

At the time of the union Pennsylvania had nine ministers, six deacons, and nine different congregations. Canada had eighteen ministers, of whom six were probationers, and about fourteen congregations. Indiana, Michigan and Ohio had thirteen ministers and about eight congregations. This made a total of some forty ministers and thirty-one congregations.

CHAPTER V.

Elder Daniel Brenneman.

(Biographical Sketch.)

Daniel Brenneman was born near Bremen, Fairfield County, Ohio, June 8, 1834. He was the son of Henry (1791-1866), the son of Abraham (1747-1815), the son of Melchior, a Mennonite exile from Switzerland, and one of the first settlers in Lancaster County, Pennsylvania, 1715.

At four years of age Daniel had a narrow escape from death by the smallpox. His mother, a brother and a sister died of this dread disease at the same time (March, 1838). He grew to manhood on the farm, and although deprived of a loving mother's care, under the influence and teaching of a godly father he was kept free from the vices so common to youth. His father frequently read aloud to his children from a mammoth German edition of the Martyr's Mirror, and by this means helped to instill into the hearts of his children a love and respect for the precious doctrines of the Mennonite Church, for which she has suffered so much persecution; and as a result they all became active and influential members of that body, three of the sons becoming ministers and one a deacon.

He was converted in 1856, and soon after joined the Mennonite Church in Fairfield County, Ohio.

In March, 1857, he was married to Susannah Keagy, of Augusta County, Virginia, which union was blessed with ten children, five sons and five daughters, all of



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whom are still (1920) living and all of whom profess the Christian religion—all, except two, being of the Mennonite faith. One daughter, Phoebe, is in the foreign field.

In March, 1908, he lost his faithful companion after fifty-one years of married life. This was his first and, until his death, the only funeral in his family. In April, 1910, he was married to Della Troyer, with whom he lived happily until the close of his life. His death occurred on September 10, 1919, after a short illness, in his eighty-sixth year.

He was ordained to the ministry in the Old Mennonite Church in 1857. Concerning his ordination and the early events in his ministry, we quote from the Kauffman-Hartzler Mennonite History: "He entered upon his work at once with great vigor, and soon rose to prominence, his services being called for far and near. In March, 1864, he moved to Elkhart County, Indiana, where his ministry was noted for the intense interest stirred up among the people and for his conflict with Jacob Wisler." From the same history we quote: "As time passed on, the necessity and demand for English preaching became more urgent, and the body of members became more and more convinced that this want should be supplied. About this time Daniel Brenneman, a minister from Ohio, appeared on the field. In the eyes of many he was the man for the place. He was orthodox in his views, though inclined to be radical on some questions. He could handle both languages excellently. He was eloquent, aggressive, a good singer, and full of life. The church revived, and crowded houses greeted him wherever he went. His services were demanded frequently at funerals and on other occasions."

After ten years of active service with the old church,

in Elkhart County, Indiana, circumstances, which are elsewhere more fully stated, led up to his separation from that body and the organization of the Reformed Mennonites (now Mennonite Brethren in Christ), of which body he was one of the principal founders.

In July, 1878, he established, on his own responsibility and by the permission of conference, the *Gospel Banner,* which has ever since been the church organ. He served as editor and publisher until October, 1882.

For many years he served as pastor and Presiding Elder in the Indiana and Ohio Conference, and was a member of every General Conference held during the period of his active ministry. He was eloquent and powerful in his pulpit ministrations and an aggressive and capable organizer. For many years he served as Presiding Elder of the whole Indiana and Ohio Conference, doing the work later requiring two men. He preached with surprising vigor and great earnestness down to the close of life. Even after having no regular charge of his own, he frequently preached two or three times on the Lord's day, as opportunity offered or necessity demanded. He retained his mental alertness to the end, and took great pleasure in seeing the church which he had helped to found and to which he had given practically his whole life, prosper. He never missed an Annual Conference during his entire career.

From his youth he sought to honor, respect and obey his father, who at one time testified concerning his son Daniel that "he was always obedient." His eighty and five years are an illustration of God's faithfulness to His promise to give long life to those who obey their parents and serve Him.

CHAPTER VI.

Formation of the Mennonite Brethren in Christ.

With this chapter we come to the final union whereby the Mennonite Brethren in Christ Church was formed and the present name adopted. The Evangelical United Mennonites were organized in 1879, in a union between the Evangelical Mennonites of Pennsylvania and the United Mennonites of the United States and Canada. This was treated in the preceding chapter. It now remains to take up the Brethren in Christ, who composed the new element introduced in the final union. This union occurred in December, 1883, four years after the forming of the Evangelical United Mennonites, and something should be said concerning the progress of the Evangelical United Mennonites during this period, before turning to the Brethren in Christ.

Evangelical United Mennonites.

The customs existing in the church show a distinct tendency toward aloofness from things worldly. Plainness in dress was insisted upon, and many an article appeared in the *Gospel Banner,* urging the discarding of everything ministering to pride. For example, the following: "For what purpose is that feather? that flower? that bow of ribbon? Why that lace? that fringe? those ruffles? those tucks? those plaits? Nothing but adorning—ornaments admired by the world. 'Be not conformed to the world' is the Word's command."[1] This

[1] From an article on "Trimmings," Gospel Banner, Vol. 5, p. 176.

idea of separation was a fundamental thought, influencing every phase of life. Likewise choirs and musical instruments were forbidden in churches. Influence was exerted against "that filthy weed, tobacco," and a General Conference resolution was passed forbidding the ordination of any man as a minister or deacon who used it. No systematic plan of financing the ministry was used, and a man who could not preach and at the same time support himself, received little respect. There was, however, the germ of the present system in that many gifts were presented to the minister, as a matter of "charity."

Daniel Brenneman had started the *Gospel Banner* in 1878, and along with that had grown up a publishing business which the church took over in 1879. At the same time, a committee of D. Brenneman, S. Eby, and B. Bowman was appointed "to collect a variety of suitable hymns for a hymn book." By February, 1881, the English edition was ready for delivery. It contained some eight hundred hymns, and was sold for a dollar.

In 1880, during this period, the first Camp Meeting was held. It was more or less of an experiment, and there were some prejudiced against it at first. The Camp Meeting was held on the Bethel Circuit, about seven miles west of Goshen, commencing July 30th and continuing for ten days.[2] It was regarded as highly satisfactory, and has since become a permanent institution in the church.

Foreign Missions had always received verbal assent, but it was not until this period that the problem was really considered. The General Conference in 1882 provided that each Annual Conference should "adopt a

[2] A report of the Camp Meeting occurs in the Gospel Banner for August 15, 1880, p. 124.

system to collect foreign mission funds." With this, foreign missions as a definite part of church work was started.

As stated before, there were three conferences: Canada; Pennsylvania; and Indiana, Michigan and Ohio. The Michigan work in the last conference had consisted of one or two small charges, and it was during this period that the work eventually producing the present Michigan Conference was begun.[3]

Peter Cober was born in Wellington County, Ontario, in 1853. He was converted in 1874, and united with the church. After this he lived on the farm until 1880. In that year he and his wife moved to Michigan, settling on a new, uncleared farm near Ubly, Huron County. Up to this time he had no definite call to preach; but now the question arose, and the call came more forcibly. Accordingly, he sent for Daniel Brenneman, expecting Brenneman to help him out of his trouble, so that he would not need to preach. In this he was mistaken, however. Brenneman came and organized a small class of six or seven at Ubly. Then they went to Deanville, in Lapeer County, and organized another class. Cober was left in charge of these. Somewhat later the Greenwood class was organized, near Yale, and then there were three appointments to care for. These three congregations were the nucleus, and by gradual growth they spread until Michigan came to be a separate conference. Developments after 1883 will be treated in subsequent chapters.

Probably the most interesting phase of growth is the increase of church membership. Other things may be

[3] **This information regarding the Michigan work was received from Peter Cober in conversation with him, January, 1918.**

important, but if a church cannot make converts, it is of little value. During the four years there were about 984 converts and about 697 accessions to the church, while the active membership raised from a little over 1,400 to about 1,650. Eight churches were built, seventeen new appointments started, and the number of ministers grew from 26 to 45. The following table sums up the statistics.[4]

CONVERTS—	1880	1881	1882	1883
Canada	152	83	149	118
Indiana, Mich. & Ohio...	70	(75)	(80)	110
Pennsylvania	(15)	22	32	78
Total	237	180	261	306
Total number of converts, 984.				
ACCESSIONS—				
Canada	78	80	76	68
Indiana, Mich. & Ohio...	65	(60)	(65)	72
Pennsylvania	(10)	10	55	58
Total	153	150	196	198
[5] Total number accessions, 697.				
TOTAL MEMBERS—				
Canada	833	857	885	909
Indiana, Mich. & Ohio..	400	436	471	452
Pennsylvania	175	200	230	286
Total	1408	1493	1586	1647
[5] Increase, 239.				

[4] This table does not pretend to be exact. It is approximately right, however, and is based on conference reports as they appeared in the Gospel Banner. Where the report does not include everything, the approximate figures have been put in parentheses.

[5] A question may arise relative to the modest net increase in membership, while the accessions were considerably more. A net increase in membership can only represent the number of accessions over and above the deaths, withdrawals, and dismissals. In a period of transition like that through which the church was going, the element of permanency was not so prominent.

CHURCHES—	1880	1881	1882	1883
Canada	9	12	13	12
Indiana, Mich. & Ohio	(1)	(1)	(1)	2
Pennsylvania	4	5	6	8
Total	14	18	19	22

Increase, 8.

MINISTERS—				
Canada	19	19	18	19
Indiana, Mich. & Ohio	8	11	16	14
Pennsylvania	9	10	10	12
Total	26	40	44	45

Increase, 19.

[6] APPOINTMENTS—				
Canada	37	36	48	43
Indiana, Mich. & Ohio	15	20	(21)	22
Pennsylvania	10	16	15	14
Total	62	72	84	79

Increase, 17.

BRETHREN IN CHRIST.

With this summary of the activities between 1879 and 1883, we will turn to the Brethren in Christ who next united with the movement.

The situation is somewhat complicated here, because of the fact that three different related bodies claimed the name, Brethren in Christ. Consequently a few introductory words of explanation are in order. First, there were the River Brethren, known as the Brethren in Christ. They began to use the name early in the eighteenth century, and legalized their right to it when its use was begun by others. About 1736 there was a

[6] An appointment is any place where a minister preaches regularly. As may be seen, the number of appointments varies considerably from the number of churches.

split in the River Brethren, John Wenger and his followers leaving the church. They, however, kept the old name, probably because the River Brethren were never known as Brethren in Christ ordinarily. A little later there was a split in Wenger's party, his son, John Wenger, Jr., heading one faction, and John Swank heading the other. Thus the second Brethren in Christ Church was divided into Wengerites and Swankites, each again claiming the original name. The Swankites united with the Evangelical United Mennonites in 1883, leaving then two parties in contest for the name. The River Brethren, however, being incorporated under that name, have a legal right to it, but the Wengerites have been known more or less by it.

In considering the Brethren in Christ we shall go back to the River Brethren and trace the growth from the beginning. Some time in the first half of the eighteenth century a colony of Swiss immigrants came to the United States from Upper Switzerland. Here they settled in Pennsylvania, in the Susquehanna Valley. Whether they were Mennonites or not is not certain; but if not, they were likely descendants of Mennonites in Switzerland. This accounts for the great similarity that was found to exist between the church they founded and the Mennonites. Among these Swiss a church was organized, and the name Brethren in Christ adopted.[7] Because of the fact that the congregation was located in the valley, it became customary to speak of the "brethren by the river," and thus they became eventually

[7] **The exact date of the organization cannot be given. The Encyclopedia Britannica is authority for the date 1750. A. D. Hoke claims that an old paper drawn up about the time of the Civil War dates it 125 years before that, which would be somewhere between 1730 and 1740. Probably the date is not later than 1750.**

known as the River Brethren. By 1770 there were several congregations, Jacob Engle being their first pastor. In faith and practice they resembled the Mennonites considerably. They baptized by triune immersion, the candidate kneeling in the water and being immersed forward three times. They used the kiss of greeting, washed the saints' feet, taught non-resistance, and interpreted the Bible literally, in general.

About 1828 trouble arose in Ohio between the bishop, Levi Lukenbach, and one of the ministers, John Wenger.[8] Up to this time the River Brethren had not used meeting houses, but had held their meetings in private houses or barns. To erect a church building for the purpose of holding religious meetings was considered a sin. Wenger, on the contrary, favored church buildings, and could see nothing wrong in them.[9] Quite a breach came to exist between these two men who were the acknowledged leaders of the two factions. These differences led to a division in 1828. John Wenger and his followers, a small band compared with the River Brethren, separated and started holding meetings of their own, using, for the time being, Wenger's barn. This division occurred in Ohio, Wenger and his followers living in Harrisburg, Montgomery County, and in Medina County. These Wengerites styled themselves the Brethren in Christ which, as mentioned above, was the name which was claimed by the River Brethren.

[8] The information regarding the River Brethren and the Brethren in Christ was received in conversation with Samuel Herr, Harrisburg, Ohio, an old minister of the River Brethren; A. D. Hoke, New Carlisle, Ohio, whose father was a River Brethren minister; also A. Good and S. Longenecker, New Carlisle, who formerly belonged to the Brethren in Christ.

[9] Longenecker and Good gave an added cause for difference, in that Wenger objected to certain love feasts held by the River Brethren. This is not substantiated by Hoke and Herr.

As their predecessors, so the Wengerites were destined to a split. John Swank and Jacob Swank left the United Brethren and joined the Brethren in Christ, as Wenger and his followers called themselves. John was the most prominent. He became a preacher and, as time passed, one of the leaders. The elder John Wenger's place was taken by his son, John Wenger, who was known as "Johnnie" Wenger. These two, John Swank and Johnnie Wenger, became the poles of another cleavage, Wenger representing the conservative and Swank the liberal side. The formal rupture took place in 1861. Swank, having come from another church with somewhat different practices, did not cling to the established customs as fully as Wenger wished, also desired to introduce methods to which the church was not accustomed. The original Wengerites has accepted their method of baptism from the River Brethren. This was triune immersion, forward, with the candidate kneeling. Swank, however, was willing to baptize backward, as well as forward, and did not insist on three immersions. Wenger objected to this liberal tendency, as a practice, but allowed such who came from other churches, who had been baptized by single immersion, to be received without rebaptism, provided they were satisfied with their baptism. This was a sort of compromise. Further, Swank and those who adhered to his views desired a church discipline, arguing that, if a man had a rule of faith he should write it down, and, if written, it might as well be printed for reference for others. Wenger objected to this, claiming that he used the New Testament for his guide. Swank placed considerable emphasis upon protracted meetings and the public prayer altar as methods for getting people converted. Wenger also practiced both a little later,

though with some opposition.[10] Methods, not fundamentals to Christian faith, seem to have driven these two groups farther and farther apart. Both leaders were greatly beloved by their followers and enjoyed their complete confidence.

Swank's followers were augmented further by an element from Pennsylvania. On a trip there some time in 1850 or soon after, he had met a certain George Shoemaker, of the Dunkard Church, who believed definitely in a sound conversion before baptism and who was a little too aggressive for his brethren. He and Swank visited each other quite often, and their followers were brought together, so that there was considerable cooperation between them.

In this manner the affair went on for some time, with Swank and Shoemaker on one side and Wenger on the other. Which side withdrew from the other may be a debatable question, but the separation occurred in 1860. At the conference of that year the Swank element presented a prepared discipline for ratification, and attempted to secure its adoption. The delegates had not been elected on the issue of adopting a discipline, and there being considerable of sentiment against a written discipline, the result was defeat. Had the matter been handled a little more carefully and given more time, it is possible that the adoption of a discipline might have resulted without the separation, for both factions adopted disciplines in the course of a few years.

In May, 1861, a General Conference of the Swank faction was called in the Crooked Creek Church, Arm-

[10] Wenger's later attempt to adopt the "Mourner's bench" is related by Elder A. Good in a sermon published in the Brethren in Christ Department of the Gospel Banner, issue of December 1, 1883, p. 184.

strong County, Pennsylvania. The ministerial delegates from Ohio were Jacob Swank, John Swank, and David Rasor; from Pennsylvania, George Shoemaker, R. Deford, A. G. Marsh, and J. Shoemaker. Besides these, there were quite a number of lay delegates attending. In this conference they very carefully investigated the Scriptures and drew up a constitution, which was adopted. Another General Conference was then called for 1865. During these four years came the Civil War, and the church was subjected to rather severe persecution, but, in spite of the difficulties, survived. The conference met in Ohio in October, 1865, as planned. Here the constitution was revised and amended, and then printed along with the fundamental articles of faith. Thus the Swank faction obtained the end contended for —a Discipline.[11]

The first part of the booklet containing the constitution is given to a short account of the origin of the Brethren in Christ. Following this is a section giving eight reasons for having a constitution. This is no doubt for the benefit of those who claim that constitutions are of the evil one. The constitution proper contains the methods of church government and the beliefs and practices not properly included under the articles of faith. The test of membership was to be "true repentance, true faith, and true conversion or regeneration." Baptism was administered by single immersion. Communion, washing of the saints' feet, and the holy kiss were accepted, as among Mennonites. Various things not to be countenanced in the church were: "Extravagant dress, slavery, secret societies, intoxicating liquors, shows,

[11] A copy may be found in the library of S. Longenecker, New Carlisle, Ohio.

theatres, and vain frolics." In the articles of faith, the regular orthodox views of God, Christ, and Man were accepted. The similarity of the views to those among the Evangelical United Mennonites is evident, and it is not at all strange that the thought of union should come up when the two parties met.

The Wenger branch also decided upon a discipline later, and Dr. C. Nysewander was appointed in the early eighties to compile and formulate a statement of "Faith and Rules," the term "discipline" being avoided because of the prejudice against it, occasioned probably, in part, by the previous controversy. The "Faith and Rules," as compiled and formulated, was adopted, practically without change and without any opposition, except by a few who still persisted in their attitude against any printed statement of doctrine. This took place shortly after the death of Wenger, who died in 1879.

A comparison and evaluation of these two disciplines by an unprejudiced person discloses the fact that there was little difference between them. All that has been said above concerning the Discipline of the Swank faction can be said of the Faith and Rules of the Wenger faction, with the following exception: the former makes single immersion the Scriptural mode of baptism, while the latter makes triune immersion the Scriptural mode.

Both of the branches, headed respectively by Swank and Wenger, claimed the name Brethren in Christ, though the River Brethren were already incorporated under that name. Locally they were known as Wengerites and Swankites. Though scattered around in various places, both had their main body in Montgomery County, Ohio; the former near Little York and the latter near Clayton, being separated by about ten miles. There was

little intercourse between them. This was the condition of affairs about 1870, and in 1883 the Swankites united with the Evangelical United Mennonites. While this amalgamation was taking place there was some sentiment among the Wengerites in favor of uniting, but it never became strong enough to overcome the opposition put up by a few influential leaders.

Mennonite Brethren in Christ.

It now remains to trace the steps leading to the union of 1883, which resulted in the body afterward to be known as The Mennonite Brethren in Christ.

After the cleavage in the church founded by the elder John Wenger, resulting in the two factions, the Wengerites, headed by John Wenger, and the Swankites, headed by John Swank, which became practically complete about 1870, neither branch prospered in any large measure.

The new churches in Armstrong County, Pennsylvania, which adhered to the Swankites, had several strong ministers among them, including George Shoemaker, who wrote a volume of "Notes on the Gospels,"[12] and his brother, J. W. Shoemaker, and several younger men. But George Shoemaker died in 1867, and several of the other older men not long afterward, and it appears that several of the younger ministers became discouraged with the prospects resulting from the division and left the church. At any rate, at the time of the union, in 1883, there were no ministers in the Armstrong County churches to care for the flock except S. McDonald, who made a plea for help at the conference in 1884. Pas-

[12] This volume is entitled, "Notes on the Holy Gospels," and was published in Philadelphia in 1868, the year following the author's death.

tors have been sent to them from other localities ever since.

The Swankites had also lost their outstanding leader, John Swank, in 1873, by death; and, although there were several able preachers among them, including George Waitman, Aaron Peffly, George Wright, Samuel Longenecker, Jabez Swank, and others, Swank's mantle of leadership seems not to have fallen directly upon any one of them. They also at one time had a small periodical, published by George Shoemaker, called the "Millennial Harbinger," but this had not been published for a number of years.

There is every evidence that the desire of the Evangelical United Mennonites originally was, that all of the Brethren in Christ should unite, and many an article appeared in the "Banner" by such men as Solomon Eby and Daniel Brenneman, urging union. Eby says in part: "I feel within me a longing desire that a union with the Brethren in Christ be effected. . . . Though anxious that a thorough acquaintance with each other be formed before we engage together to labor for the Lord. . . . Now the idea that I would suggest as a starting point would be this: let the Brethren in Christ, if possible, elect a committee to meet us at our annual conference to meet in Berlin, Ontario, April 6th, with a view of becoming better acquainted with each other."[13] Whether this committee was present or not is not definitely stated in the conference report, but at any rate the following resolution was passed: "*Resolved,* That the General Conference be held one year prior to the time appointed for the purpose of looking after and considering the interests of the printing establishment and also to consider the

[13] **Gospel Banner, April 1, 1882, p. 54.**

advisability of the proposed union with the Brethren in Christ."[14] Another resolution urging the Brethren in Christ to be present at the General Conference and to attend the camp meeting, was passed. This shows the attitude of the Canada Conference.

Brenneman exhibited a similar feeling of welcome toward the newcomers. He writes: "We are glad to say that the prospects for union with the Brethren in Christ, and especially the Swank branch, are very favorable. In fact, we are virtually one now, since in point of doctrine there is no material difference."[15] He then enumerates six general principles in which there is agreement, and claims that there is not sufficient reason for not uniting. The six principles are: 1. Experimental religion. 2. Water baptism. 3. Communion and feet-washing. 4. Anti-militarism. 5. Anti-secrecy. 6. Separation from the world.

The General Conference was evidently planned to be held in the autumn of 1883, but upon recommendation of the Canada Conference, the Pennsylvania Conference concurring, the conference was announced for October 4, 1882, hoping that the Brethren in Christ would send delegates with a view to forming a union. One delegate from the Swank branch, John Rasor, was present for the purpose of negotiating for a union. The time was not yet quite ripe, but the conference recommended that a general acquaintance should be formed between the two bodies, both by correspondence and visiting.

Following this, events moved rapidly. The Brethren in Christ in western Pennsylvania were quite in favor of the movement, as well as the others. Their doctrines

[14] Gospel Banner, May 1, 1882, p. 71.
[15] Gospel Banner, December 1, 1882, p. 181.

were presented in the "Gospel Banner," and articles on union were very frequent. Several representatives attended the annual conference of Indiana and Michigan, held in March, 1883. Sentiment in favor of a special union meeting grew, and finally a definite date was set—the first Wednesday of November—the place to be Montgomery County, Ohio. The date was later changed, and a special union conference announced, beginning December 27, 1883. This was held at Harrisburg, Ohio, with the Swank branch of the Brethren in Christ.

The conference came off as planned, and was presided over by Samuel McDonald. The contemplated union was effected and finally ratified at ten o'clock on the evening of Saturday, the twenty-ninth of December. The name Mennonite Brethren in Christ was adopted. There was some discussion over this, and the suggestion to leave "Mennonite" entirely out of the name considered. It was finally retained, however, when the Canada brethren explained that certain exemptions from military service hinged upon their having the word "Mennonite" definitely in the name.

The names signed to the ratification are as follows:

George Wright	G. D. Waitman
Menno Bowman	Wm. Gehman
Daniel Brenneman	Peter Walter
Moses Blackburn	Peter Pike
Isaiah Smail	S. Lambert
Samuel McDonald	Solomon Eby
Abel Strawn	John Rasor

This union brought quite an increase in membership for the Indiana, Michigan and Ohio Conference. The

conference reports for the two years, 1883 and 1884, show the following figures:

	1883	1884	Increase.
Total members	452	700	248
Churches	2	12	10
Ministers	14	25	11
Appointments	22	26	4

Thus we may conclude that the union with the Brethren in Christ, together with the regular progress of the year, added about 250 members, 10 ministers, 11 churches, and 4 appointments.

But in the union of 1883 only the Swank branch of the Brethren in Christ united. The Wengerites made no effort to unite as a body, although some of their ministers attended the Union Conference and would have been ready to unite. The facts are, that had it not been for two men who had received ordination in the Wengerite branch and who seemed to be determined upon leadership and who feared the effect the union might have upon themselves as leaders, the Wenger branch might have united also. The Wengerites and Swankites had met several times to make some effort at being reunited before the subject of union with the Evangelical United Mennonites arose, but always some difficulty was encountered, and nothing was accomplished. One of the two men who stood in the way of the union of the Wengerites with the Evangelical United Mennonites was later disowned by the remaining body, and the other withdrew and united with another church. The Wengerites, however, suffered some loss as a result of the union, in the following ways:

Elder Andrew Good, an ardent advocate of union, continued to labor frequently with the united body, and

when it became evident that the Wengerites would persist in their attitude against union he united with the Mennonite Brethren in Christ Church in 1885. There were also a number of families from the Liberty and Stringtown Churches in Clark County, Ohio, who united, as well as an occasional family from several of the other Wengerite churches. A great revival was experienced in the community of the Liberty church, among the families who had united with the Mennonite Brethren in Christ, and, as a result, the Union Chapel church was built. The Stringtown church was also purchased from the Wengerites and was continued as a regular preaching place for many years. Both of these congregations were amalgamated with the *New Carlisle* class about 1905, and ceased to exist as separate classes.

The Wengerites also sustained the loss of their church organ as a result of the union. Their periodical, "The Church and Home," had been combined with the "Gospel Banner" in 1882. Andrew Good was one of the editors, and Dr. Christian Nysewander the other. Both of these men, having labored earnestly to the end that their branch of the Brethren in Christ, the Wengerites, should, like the Swankites, unite with the Evangelical United Mennonites, had little inducement to continue a periodical at much sacrifice, in the interest of a body which had the offer of the encouragement and support of a larger and more aggressive organization and which seemed destined to be dominated by selfish leadership. Accordingly, "The Church and Home" ceased to exist with the issue of November 1, 1884, according to Conference action of the Wengerites in October of that year. The reason given for not continuing is, lack of finance. Other existing conditions,

however, led to this situation. It may be more proper to say that "The Church and Home" was allowed to become an unidentified part of the "Gospel Banner," since a number of its supporters adopted the "Gospel Banner" as their church periodical.

Not only did the Wengerites lose some membership in Ohio to the Mennonite Brethren in Christ, but Elder A. A. Miller, who was pastor of a class at Shambaugh, Iowa, later also cast his lot with the larger body, bringing the class with him. This class was not large, but was reported by him at the Wengerite Conference, held at Decatur, Indiana, October, 1883, as being "filled with the Holy Ghost."

Despite all opposition to union on the part of a few leaders, a reasonably good feeling has continued to exist between the Mennonite Brethren in Christ and the Wengerites. There has been considerable of co-operation in localities where they have existed together, and in March, 1920, a petition was presented to the Indiana and Ohio Conference, in annual session at Gettysburg, Ohio, by the Antioch church of the Wengerites, located near Decatur, Indiana, to be received into the Mennonite Brethren in Christ Church. A committee was appointed to confer with the body to which they belonged, with the understanding that if everything was satisfactory, they should be received by the Presiding Elder of the Indiana District. Accordingly, this class, consisting of about thirty members, was received into the church in June, 1920.

The Wengerite branch of The Brethren in Christ continues to exist, though small and local, with some very noticeable signs of spiritual life, and have recently adopted the name, Pentecostal Brethren in Christ.

The union of 1883 was the last union. Since then there have been no other bodies added. The statistics for the whole church were in 1883: ministers, 58; members, 2,076; churches, 37; appointments, 76. These figures represent the statistical summary with which the body since known as the Mennonite Brethren in Christ began its work. Latest statistics are given at the close of the volume, in Chapter XVIII.

To summarize briefly, we have seen how two evangelical sects, laying emphasis on experimental religion with definite assurance of pardon, separated from the Old Mennonite Church in Canada. They were known as the Reformed Mennonites and the New Mennonites, the former spreading to the United States. These united and produced the United Mennonites, who again united with the Evangelical Mennonites from Pennsylvania who had arisen from similar causes, forming the Evangelical United Mennonites. After a short time the Brethren in Christ expressed a desire for union, and the Mennonite Brethren in Christ was formed by the union of the Evangelical United Mennonites and the Swank branch of the Brethren in Christ. That, in short, is the history of the origin of the Mennonite Brethren in Christ.

Subsequent Developments.

With the union of 1883, the Mennonite Brethren in Christ Church was started on its real career. Its territorial growth is indicated by the conferences which sprang from the original three. The Michigan Conference is the product of the Ontario and Indiana Conferences jointly, with the larger contribution to the credit of Ontario. The Nebraska Conference is the re-

sult, almost exclusively, of the activity of the Indiana and Ohio Conference. The Pacific Conference sprang directly from the Nebraska Conference, hence indirectly from the Indiana and Ohio Conference. The Canadian North West Conference is the outgrowth of the Ontario Conference. After its founding, the Ontario Conference, formerly called the Canadian Conference, was obliged to share its name with the newcomer, the elder taking to itself the name Ontario Conference. The Indiana and Ohio Conference, before the union in 1883, which practically added the Ohio District, was called the Indiana and Michigan Conference. Later the name Michigan was dropped in favor of Ohio.

The story of an evangelism which could not be limited to the rural districts nor by the ocean shores, but which reached into some of the dark places of the larger cities and to the heathen peoples of the world, is told in the chapter on "Missions."

The awakening to the power of the silent, printed page, and the consequent effort to utilize these forces in the field of literature is recounted in the chapter on "Publishing Interests."

The slow but gradual recognition of the need of a trained intellect in the field of Christian service as well as in all the legitimate occupations and professions, with the meager efforts made to meet this need, is related in the chapter on "Education."

The struggle toward a position in matters of doctrine and practice, which will enable the church to serve her day and generation, is traced in the chapter on "Doctrinal and Practical Developments."

Record of Presiding Elders.

The following is a list of the Presiding Elders who have served the various conferences, with their respective dates, under whose leadership the work of the Lord, represented by the several Conferences, has been carried on:

Pennsylvania.—William Gehman, 1880-1891; W. B. Musselman, 1891-1898; C. H. Brunner, 1898-1902, 1905-1907; H. B. Musselman, 1901-1906, 1908-1920; W. G. Gehman, 1905-1920. The Conference has been divided into two districts most of the time since 1902.

Ontario.—Solomon Eby, 1875-1886, from the first conference of the United Mennonites to the third M. B. C. Conference. Menno Bowman, 1886-1891. From 1891 to 1907 there were two districts and two elders, as follows: 1891-1895, M. Bowman (West District), Solomon Eby (East); 1895-1900, M. Bowman (South), Peter Cober (North); 1900-1901, P. Cober (South), Henry Goudie (North); 1901-1903, H. Goudie (North), S. Eby (South); 1903-1905, H. Goudie (North), P. Cober (South); 1905-1907, P. Cober (West), Samuel Goudie (East); 1907-1908, one Elder, S. Goudie; 1908-1911, S. Goudie (East), E. Sievenpiper (West); 1911-1915, S. Goudie (West), S. Cressman (East); 1917-1918, one Elder, S. Goudie; 1918-1919, C. N. Good (West), S. Goudie (East); 1919-19—, S. Cressman (West), S. Goudie (East).

Indiana and Ohio.—Daniel Brenneman, 1876-1877, 1879-1880, 1881-1882, 1883-1884 (South District), 1885-1886, 1890-1892, 1895-1896, 1896-1897 (East), 1897-1901; Samuel Sherk, 1877-1879, 1880-1881, 1883-1884 (North District), 1884-1885, 1886-1887; D. U.

Lambert, 1882-1883; Andrew Good, 1887-1890; S. Lambert, 1892-1894; C. K. Curtis, 1894-1895, 1896-1897 (West District). From 1901 the conference was divided into two districts, the Indiana District and the Ohio District, with two Presiding Elders, except from 1908-1909, when A. B. Yoder served both districts. 1901-1903, A. B. Yoder (Indiana), W. J. Huffman (Ohio); 1903-1904, A. B. Yoder (Indiana), J. E. Hall (Ohio); 1904-1906, A. B. Yoder (Indiana), S. Lambert (Ohio); 1906-1907, C. K. Curtis (Indiana), C. I. Scott (Ohio); 1907-1908, S. Lambert (Indiana), C. I. Scott (Ohio); 1909-1910, A. B. Yoder (Indiana), H. F. Beck (Ohio); 1910-1912, A. B. Yoder (Indiana), S. Lambert (Ohio); 1912-1917, C. K. Curtis (Indiana), C. I. Huffman (Ohio); 1917-1921, A. B. Yoder (Indiana), W. H. Moore (Ohio).

Ministerial Roll.

The ministerial roll, as shown by the latest Conference Reports of the three original Conferences is as follows:

Pennsylvania.

Ordained: H. B. Musselman, W. G. Gehman, W. B. Musselman, C. H. Brunner, W. S. Hottel, E. N. Cassel, F. M. Hottel, J. G. Shireman, B. Bryan Musselman, E. T. Shick, R. L. Woodring, J. C. Roth, H. K. Kratz, J. F. Barrall, O. S. Hillegass, G. F. Yost, R. Bergstresser, E. E. Kublic, V. H. Reinhart, W. W. Zimmerman, R. W. Dickert, J. B. Layne, M. P. Zook, C. F. Snyder, and H. W. Feldges.

Probationers: A. G. Woodring, W. F. Heffner and N. H. Wolf.

MENNONITE BRETHREN IN CHRIST.

ONTARIO.

Ordained and Probationers: S. Goudie, S. Cressman, C. N. Good, J. N. Kitching, J. A. Sider, P. Cober, E. Sievenpiper, J. Bolwell, W. Brown, A. G. Warder, F. J. Lehman, H. R. Fry, M. Bricker, I. Brubacker, N. H. Schwalm, R. Eltherington, D. J. Storms, E. Moyer, T. F. Barker, C. I. Sinden, E. Schlimn, A. T. Gooding, C. Raymer, M. McGuire, H. S. Hallman, J. B. Detwiler, S. H. Fretz, S. S. Shantz, W. Yates, A. Geiger, M. Weber, L. P. Raymer, P. Geiger, J. E. Fidler, W. O. Mendell, I. H. Erb, C. T. Homuth, A. W. Banfield, W. Shantz.

INDIANA AND OHIO.

Ordained: A. B. Yoder, W. H. Moore, S. Lambert, C. K. Curtis, J. A. Huffman, S. Longenecker, S. Bartlett, C. I. Huffman, E. D. Mast, L. J. Lehman, A. Taylor, H. M. Metzger, D. Hygema, J. I. Moore, J. J. Hostetler, I. P. Moore, L. Kreider, C. T. Moore, O. L. Flesher, W. W. Culp. A. Taylor, L. Welty, D. H. Huffman.

Probationers: H. E. Miller, C. Spry, J. A. Singer, W. J. Huffman, B. D. Lewis, R. P. Ditmer, R. McBrier, C. A. Wright.

CHAPTER VII.

Elder William Gehman.

(Biographical Sketch.)

Elder William Gehman was born January 22, 1827, and died April 12, 1918; aged 91 years, 2 months and 20 days.

"Father" William Gehman, as he was called for many years because of his greatly advanced age, was born in Hereford Township, Berks County, Pa. He spent his early life on his father's farm, later learned the trade of a miller. Afterward he was married to Anna Musselman, who died in 1904, five sons and four daughters having been born unto them, all of whom survive him except one son and one daughter.

When quite young, he was voted into the ministry by the congregation of the General Conference Mennonites at Zionsville, Pa., of which he was a member, and was ordained to the ministry in 1849. Being forbidden to hold prayer meetings, he felt that he could not worship any longer with his former church, so he, with a number of others, organized a church at Zionsville in 1857.

At first they only had services in their homes, but in the summer of 1859 they built a substantial brick church about a mile east of the old church. This was known for many years as Upper Milford Church, but now known as Zionsville M. B. in C. Church. This was the first and original congregation of the Mennonite Brethren in Christ of Pennsylvania.

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ters and the various congregations until 1879, when he was elected the first Presiding Elder of the Pennsylvania Conference. This office he held for thirteen successive years till 1892, when he retired from the active service.

His youngest son, W. G. Gehman, has been a Presiding Elder in the Pennsylvania Conference since 1905, also President of the Gospel Herald Society, a men's home missionary society. Another son, Allen M., has been Conference Treasurer since 1902, while another son, Henry M., is a Quarterly Conference licensed minister.

Although retired for over twenty-seven years, Father Gehman never lost interest in the work, and was present at every Annual Conference up to the last one before his death, held at Allentown, Pa., in October, 1917. He attended a total of 106 semi-annual, special, annual and general conferences without missing one session. At twenty-nine of these he served as chairman.

He took an increasing delight in his last years in seeing the progress of the work and beholding the many young people saved and separated from this present evil world, and brought into the active and full service of their blessed Master. He was held in high esteem by his younger brethren in the ministry for whom he also always showed much respect.

He was also a prominent and ever-welcome attendant at the church where he lived and of which he was a life-long member. He was noted for being punctual in the Sunday School, and kept his place in his class up to the last Sunday before his death. He could not be persuaded to fill an appointment that would take him away from the Quarterly Conference on the charge. He always welcomed his Presiding Elders, and took an active part in all of the services. His mind was

keen and brilliant up to the last. He frequently preached for one and one-half hours, even of late years, showing unusual fervor, strength and zeal. The Sunday before his death he gave an address at his home church, and although his age showed such ripeness, he was ever young in spirit, which is so unlike the many of his class. He had planned to meet with the brethren at the Ministerial Convention, held at Emaus, Pa., during the week of his demise, but the Lord seemingly willed it otherwise. He contracted a cold which soon developed into pneumonia, of which he died after an illness of only three days.

He fell asleep in Jesus without a struggle, giving much assurance of the glorious hope to come (being conscious up to the last), and knowing that he had "fought the good fight of faith." The light of this life which may keep flaming against many winds, at last dies out for want of oil. He will still be kept in remembrance as a Father in the church, who was much esteemed in the Lord.

CHAPTER VIII.

The Michigan Conference.

After tracing the origin of the Mennonite Brethren in Christ Church in the preceding chapters, it remains to account for the most important subsequent developments. There were, at the close of the last chapter, three conferences: Ontario, Indiana and Ohio, and Pennsylvania. It remains, therefore, to trace the origin of the other four: Michigan, Nebraska, Pacific and Alberta, and then summarize the growth of all up to the present time. Before the summary, a chapter will be devoted to each of the following subjects: Doctrinal and Practical Developments, Publishing Interests, Foreign Missions, City Missions, Education and Biographical Sketches.

The Michigan Conference was well started before the last union in 1883. Peter Cober's early labors in Michigan have already been recounted in Chapter VI. He was concerned mainly with the southern part of the state, and in 1882 was sent to Indiana by the conference. Other men working in Michigan in the early days were Samuel Sherk, D. U. Lambert, J. Schlichter and a few others. By 1883 there were classes organized in Kent, Emmett, Van Buren, Lapeer, Sanilac and Huron counties. In 1883 B. Kreutziger was sent over by the Canada Conference. He went to Brown City. At the time, however, there was no church or parsonage there, and it being impossible for them to rent a place to live, they built a barn in which they lived until the house was

completed. The first church in Michigan was built in the following year (1884) at Brown City. There were about fifteen members in all on the Brown City and Greenwood fields. The Brown City class had been organized in May, 1881, by D. Brenneman. Meetings were also held at the Deanville school house, where considerable success was met. From various places, invitations came to hold tabernacle meetings. These were generally accepted. A large tent was erected and meetings held every night, often for weeks at a time. Thus the classes at Lamotte, Elmer, and Wheatland were started.

Wesley Schlichter was the successor to Elder B. Kreutziger, and built the first Greenwood Church about 1884. Greenwood was then a part of the Brown City Circuit. B. Kreutziger continued ever since to labor in the territory of the Michigan Conference.

Following the earliest pioneers of the conference came two men, both from Ontario, both ordained the same year (1891) by the Canadian Conference. They were Elders E. Anthony and O. B. Snyder. These men, each after serving a short pastorate in Ontario, came to Michigan in the vigor of their manhood (O. B. Snyder coming in 1890 and E. Anthony in 1891), both giving strong and aggressive leadership to the conference. Elder Anthony served as Presiding Elder, covering a period of ten years. O. B. Snyder served as Presiding Elder for fourteen and a half years, almost continuously. To these strong and self-sacrificing leaders much of the credit of the progress of the Michigan Conference is due, for they accepted the leadership from the hands of the pioneers, and succeeded in making the conference self-supporting and its presence and influence felt within and beyond the state.

Scarcely less than the contributions made to the Michigan Conference by E. Anthony or O. B. Snyder was that of Elder William Graybiel. He, too, was a Canadian by birth, and came to Michigan in 1891. He was the pioneer evangelist. During the summer of 1891 he held three tabernacle meetings: at Greenwood, Yale and Lynn. As a result of one of these meetings the Lynn class was organized and Greenwood strengthened. He also labored at Fremont, where he built a church. Being an excellent singer, his services were almost indispensable at the camp meetings and other gatherings. Either by preaching, singing or by the use of his saw and hammer, very little took place in the territory of the Michigan Conference, in the earlier days, without his presence and contribution. He returned to Canada, where he spent several years, but later returned to Michigan. He also served as Presiding Elder on the West District for two years, 1905-1907.

Elder William Schroeder also devoted considerable time to evangelistic work toward the close of the nineties, as a result of which the Mizpeh and Wheatland Churches were organized.

At the General Conference in 1896, held at Coopersburg, Pa., Michigan, a part of which had previously been within the territory of the Ontario Conference and a part within the territory of the Indiana and Ohio Conference, was recognized as a Mission Conference. That meant that Michigan would be a separate conference in the future, but would receive support from the other conferences. A special Home Mission Fund was kept in each conference, and this was used to assist the places that were small and unable to fully support themselves. Canada usually had a strong Home Mission Fund, and

was often able to help needy fields. In this case, Canada gave thirty percent of her Fund to the Michigan Conference the first two years (1897-1898), twenty-five percent the third year, and twenty percent the fourth. Thus the Michigan work was cared for. At the next General Conference, in 1900, Michigan was represented by three men, O. B. Snyder, E. Anthony and J. C. Hallman, the two former being ministers, the latter a layman. At this General Conference Michigan was made an independent conference. There were by that time six circuits and five missions. Besides this, a few city missions had been opened. During the following four years Canada still helped support the Michigan work.

The Michigan Conference had but little Mennonite stock with which to build up its local churches. With the exception of a few families who came over from Canada at various times, the leaders had to work with those of other than Mennonite ancestry, thus becoming, in a very real sense, a missionary conference. Although it is true of the Mennonite Brethren in Christ movement, as a whole, that it was and is a missionary movement, it is particularly true of the Michigan Conference, when compared with the three older conferences, as is evidenced by the number of non-Mennonite names now upon the Church records.

That the eastern and northern parts of the state of Michigan should have become so well dotted with Mennonite Brethren in Christ Churches in so short a time, is a splendid testimony to the aggressiveness of this small and comparatively youthful conference. This cannot be accounted for without arriving at a conclusion, that those who came among the people of Michigan as representatives of the Mennonite faith, both ministry

and laity, must have had the favor of God upon them, and thus were able to exert a wonderful influence upon the people.

From the time that Michigan became even a Missionary Conference, city missions were conducted: first in Grand Rapids, then in cities like St. Clair, Bad Axe, Pontiac, Port Huron, and other cities, and later in Detroit, where two missions were organized. Some of these missions have been discontinued, and some have become regularly organized churches, and constitute a substantial part of the conference. Several city missions are still conducted in the larger cities, such as Detroit, Battle Creek and Kalamazoo, the latter having been opened in 1920. As in all the conferences, women missionaries were the most important factors in carrying on city mission work. The city mission work has been at all times under the direction of the Presiding Elders.

Neither has the call from beyond the seas gone unheeded by this conference. In 1901 its first Presiding Elder, E. Anthony, was sent to Africa, where he aided in organizing the work in Nigeria. His health did not permit him to remain long—a little less than two years—but soon after his return, Miss Florence Overholt (Mrs. Lang) was sent out in 1906, and a year later Ira Sherk was sent. Interest, however, did not confine itself to Africa, but in 1909 Misses Dorinda and Anna Bowman were sent to assist in the work among the Armenians in Asiatic Turkey.

It is to be noted that the Michigan Conference is the child of the Ontario Conference (Canada Conference as it was then called), for it not only furnished the pioneer and later leaders, but also gave some families to constitute a nucleus of laity. The parent conference

also gave of its funds to support the young missionary conference, until it was capable of self-support. Whatever there is, or shall be, of the Michigan Conference, must be placed largely to the credit of the missionary and sacrificing spirit of the Ontario Conference.

Presiding Elder Record.

The following is a list of the Presiding Elders who have served the Michigan Conference, with dates:

E. Anthony was elected in 1895 by the Ontario Conference, over the Michigan District, and continued after Michigan was made a Missionary Conference, serving until 1900, when O. B. Snyder was elected.

In 1904 the conference was divided into East and West Districts. O. B. Snyder was stationed on the East District; Elder E. Anthony on the West District.

In 1905 W. Graybiel and E. Anthony were elected. W. Graybiel was placed on the West District, and E. Anthony on the East.

In 1907 the conference went back to one district and one Presiding Elder, E. Anthony being elected.

In 1909 O. B. Snyder was elected Presiding Elder.

In 1914 the conference was again divided into two districts: North and South. R. M. Dodd was placed over the North District, and O. B. Snyder over the South District.

In 1917 B. Bowman was elected over the North District; O. B. Snyder over the South District.

In 1918 R. M. Dodd was elected over the South District; B. Bowman over the North District.

In 1920 B. A. Sherk was elected over the North District; R. M. Dodd over the South District.

THE MICHIGAN CONFERENCE.

Ministerial Roll.

The ministerial roll of the Conference, as found in its latest proceedings is as follows:

Ordained: B. Kreutziger, O. B. Snyder, D. Schultz, B. A. Sherk, R. M. Dodd, J. S. Wood, J. A. Avery, B. Douglas, B. Bowman, S. H. Kreutziger, F. A. Jones, W. O. Cline, E. Krack, R. G. Morgan, R. W. Herber, R. D. Dean, J. A. Bradley, A. G. Herman, N. Kiteley, W. Schroeder, W. Graybiel, M. D. Bechtel, H. Hill.

Probationers: N. J. Zimmerla, G. C. Guilliat. G. W. Surbrook.

CHAPTER IX.

The Nebraska Conference.

Until the year of the organization of the Nebraska Conference (1896), there were but two conferences in the United States: Pennsylvania, Indiana and Ohio, and one in Canada. The Pennsylvania Conference was confined to Eastern Pennsylvania, the Canadian to Ontario and northern Michigan, while the Indiana and Ohio Conference had churches in Indiana, Ohio, western Pennsylvania and southern Michigan.[1]

The "call of the west" was heard by members of the M. B. C. Church, as well as by others. With its broad, rolling prairies and fertile lands, it offered homes to such who were less likely to obtain homes in the eastern or central states. Even to Ontario the western portion of the United States made its appeal.

Some time before 1880 a small colony of members of the M. B. C. Church from Ontario migrated to Marion County, Kansas, in the vicinity of Peabody. Among them were: B. D. Snyder, Benjamin Snyder, H. E. Wismer, Samuel Burkholder, Samuel Haug and others, with their families. There were also in this colony the families of Joseph Dohner and Jacob Dohner, formerly from Pennsylvania. These people were like a small flock of sheep without a shepherd, and exposed to the peculiar spiritual dangers which are characteristic of new countries.

[1] **Michigan was made a Mission Conference and The Nebraska Conference authorized at the same General Conference in 1896.**

The Canadian Conference did not forget this little colony in Kansas. They sent their Presiding Elder, Solomon Eby, to visit them in the latter part of the winter of 1880-1881 (February, March). The Canadian Conference of June, 1880, authorized correspondence with the Indiana and Ohio and Pennsylvania Conferences, with a view of securing a minister for the Kansas brethren.[2]

Although there was no action taken during the year by the conferences in the United States, some evangelistic visits were made to the Kansas brethren; also to several other western communities. In November, 1880, Elder Daniel Brenneman started upon a western tour. He first visited a community of brethren in Henry County, Iowa, near Sweedsburgh. A series of meetings was held in the Crawford school house, at the close of which a class of fourteen was organized, with C. Bechler as minister and S. Hage as deacon. From here he went to Marion County, Kansas, to visit the community of brethren near Peabody. During the month of December a revival meeting was conducted in the Dohner school house, which proved successful. As yet there was no organization, and on December 19, 1880, a class of seventeen members was organized.[3]

This evangelistic tour of Daniel Brenneman, resulting in the organization of two classes, was followed soon by a similar one by John Krupp, who visited both of the classes organized. A series of meetings was held in each place, which proved to be helpful to the newly-organized churches. Krupp proceeded further, into McPherson County, Kansas, where several meetings were held and

[2] Minutes of Canadian Conference, Gospel Banner, July 1, 1880, p. 101.
[3] Editorial Correspondence, Gospel Banner, January 1, 1881, p. 4.

a union Sabbath School organized. This was in the winter of 1880-1881 (December-February).

The result of this tour was that Elder Krupp, who had accepted no pastorate at the fall conference held in Indiana, decided to move west, which he did in May, 1881, settling in Henry County, Iowa, becoming the pastor of the church which worshiped in the Crawford school house.

But the Canadian community near Peabody was still shepherdless, and they made urgent appeals for help. The Canadian Conference, at its annual session in June, 1881, requested Elder Noah Detwiler to give three months of his time, during the summer of 1881, to the work in Kansas. This request was carried out, except that he remained with them two months, from August to October. The stay was all too short for the Kansas church, and again they were without a shepherd.

During the month of March, 1882, John Krupp, who was then located in Iowa, held a meeting at Dohner's school house, near Peabody, Kansas, resulting in an addition of seven members to the class. He also proceeded to McPherson County, where he organized a class—the third class in the west—of ten members, near McPherson Center.[4]

During the months of July and August, 1881, Elder Samuel Sherk, then Presiding Elder of the Indiana and Ohio Conference, made a visit to these few churches scattered in the west, two of which were still without regular pastors.

It was not until 1883 that the Indiana and Ohio Conference succeeded in sending a regular pastor to the

[4] Correspondence, Gospel Banner, April 15, 1882, p. 60.

"Kansas Mission," as it was called, when Elder Daniel Kearschling, of Hollidaysburg, Pa., who had united with the conference that year, was sent.[5]

In 1883, John Krupp moved to Arkansas, together with several families from Henry County, Iowa, and established a work near Stuttgart. Jacob Dohner, of Peabody, Kansas, went to Oklahoma later and organized a class at Waterloo, Oklahoma.

These may be said to be the beginnings of the work in the Nebraska Conference. Out from these small centers grew other groups, and an occasional class was organized. But nothing of a very aggressive nature, from the conference standpoint, was done for a period of almost ten years. The union with the Brethren in Christ in 1883 had added one church, the one at Shambaugh, Iowa, and one minister, their pastor, Elder A. A. Miller. S. Lambert and George Lambert went to Marion County, Kansas, in 1884, where they remained for a short time, giving some assistance to the class near Peabody, but returned to the Indiana and Ohio Conference within a couple of years. D. U. Lambert also labored for a time with the class at Peabody.

Elder Andrew Good, who was styled in the west the "heavenly preacher," because of his sweet singing and eloquent preaching, made several visits among the churches, assisting in revival meetings. The Presiding Elder of the Indiana and Ohio Conference also made trips to the scattered western churches. All these things together assisted in keeping up the interest in the churches already organized, and the pastors themselves made missionary tours into outlying districts, preaching

[5] Conference Minutes, Gospel Banner, April 1, 1883, p. 52.

in school houses and villages, preparing the way for more systematic and permanent work when the time should come.

It was in the spring of 1893 that Homer J. Pontius was sent by the Indiana and Ohio Conference to Frontier County, Nebraska, where he opened appointments at Holbrook, Lathrop school house, Hunt school house, Highland school house, Rich school house and Earl school house. He also became the pastor of a small class at the Metcilf school house in Smith County, Kansas, about eight miles south of Bloomington, Franklin County, Nebraska.

Joseph A. Persell of Smith County, Kansas, was received as probationer that year, and was assigned as helper. Elder Pontius held then as his charge, as he later reminiscently said: "All territory lying west of Iowa and north of Oklahoma."

In the spring of 1894, in response to a plea made by A. A. Miller, conference sent J. J. Hostetler as pastor of the Shambaugh and New Market, Iowa, Churches, releasing Elder A. A. Miller.

In the autumn of 1893 Jacob Hygema was sent by the Indiana and Ohio Conference to assist in the evangelistic work of the west. He first went to Shambaugh, Iowa; then to western Nebraska, and then to Stuttgart, Ark.

The tabernacle meeting held in Cunning's Grove, near the Hunt school house in western Nebraska, was destined to have the greatest effect upon the history of the work. In this meeting several were converted who became leaders in the church. They were J. W. Morgan, M. J. Carmichael and L. D. Whitcomb. N. W. Rich also attended this meeting, and it was here that he became deeply convicted of his sin. He was converted about

three months later. Besides the above named many others were converted. The meeting was held by H. J. Pontius and Jacob Hygema. Elder A. A. Miller had preached in this locality: he had sown the seed, and the brethren who followed reaped the harvest.

It was in the year 1894 that O. B. Henderson, who had been converted in the year 1892, received his call to preach; and going to Harper, Kansas, where several had previously preached, but where no organization had been effected, organized a class. Although the organization of all the churches cannot be related, it was in this manner that the work spread and came gradually to be more widely organized. Classes were organized at Moline, Franklin County, Nebraska, and Reamsville, Smith County, Kansas, in 1896, by H. J. Pontius.

The organization of classes in the western states increased the territory of the Indiana and Ohio Conference very materially; and it soon became evident that someone was needed to assume the oversight of the work so newly organized, as the Presiding Elder of the conference could not possibly cover so large a territory and give efficient leadership. Accordingly, at the Annual Conference held in Potsdam, Ohio, in 1896, two Presiding Elders were elected: Daniel Brenneman for the territory of the Indiana and Ohio Conference east of the Mississippi River, and C. K. Curtis for the territory west of the Mississippi.

The newly elected Presiding Elder for the western territory was authorized to proceed with the organization of a conference west of the Mississippi; but as all necessary arrangements had been made for the work for the ensuing year, nothing was done toward the organization of a conference; so the work was continued for that

year under the jurisdiction of the Indiana and Ohio Conference. The Presiding Elder gave himself to the oversight of the work and assisted in camp and tabernacle meetings in the various states where classes had been formed. A number were converted, and not a few were sanctified during the year. It was at a tabernacle meeting near Peabody, Kansas, where Mina Myers (later Mrs. Arthur Creasey), a public school teacher, consecrated herself to the Lord, and went forth to twenty years of faithful service before she was called home. In the fall of that year (1896) the General Conference which convened in Pennsylvania, made the district west of the Mississippi River a new conference, christening it the "Iowa and Nebraska Conference." It was later changed to the "Nebraska Conference."

The first Annual Conference was held at New Market, Iowa, in March, 1897, with C. K. Curtis as chairman. There were five ordained ministers within the territory of the conference to begin with, and several probationers. Five probationers were added to the list at this conference, and thus the small ship of conference set sail.

The Nebraska Conference was not forgotten by its Mother Conference, after being denominated a distinct conference by itself. The Indiana and Ohio Conference not only supplied a Presiding Elder for it, for a period of three years longer, in the person of Elder C. K. Curtis, but either loaned or gave to it an occasional minister. Elder A. B. Yoder, having gone to Nebraska in 1896, remained in the service of the Nebraska Conference until the spring of 1898.

The labors, hardships and sacrifices of these preachers of the western plains will never be fully known nor appreciated. The work has grown, reaching out also into

Colorado. Not content with the evangelization of plain and village, the conference has opened, financed, manned and maintained a number of missions in the larger cities, including Omaha, South Omaha, Topeka, Kansas City and Council Bluffs. It has also sent two missionaries to Africa: May Compton and Maud Cretors. Miss Laura Steckley, who has been in India, is now a member of that conference, and will represent them in India. Miss Stella Lantz has been accepted for the work in Africa, to sail in the autumn of 1920. How the Nebraska Conference overran its boundaries and gave rise to a new and younger conference is recounted in the chapter entitled The Pacific Conference.

Presiding Elder Record.

Since its organization the Nebraska Conference has been served by eight Presiding Elders. C. K. Curtis served three years (1896-1899); Jacob Hygema one year (1899-1900); H. J. Pontius one year (1900-1901); O. B. Henderson three and a half years (1901-1904); A. A. Miller one year (1904-1905); J. W. Morgan four years (1904-1908); N. W. Rich seven years (1908-1915); C. I. Scott since 1915. J. W. Morgan and A. A. Miller served one year contemporaneously (1904-1905), the conference having been divided into two districts. The two-district plan was continued only for the period of one year.

Ministerial Roll.

The ministerial roll as disclosed by the latest Conference Report is as follows:

Ordained: C. I. Scott, J. Hygema, N. W. Rich, E. L. Hodson, J. A. Beery, Wm. Lambert, T. J. Overholt, T. D.

Grover, J. A. Persell, C. H. Herriman, A. Campbell, A. P. Utter, W. M. Jett, T. D. Walker, J. K. Myers, Wm. Anderson, E. D. Young, B. Starkey, J. H. Hess.

Probationers: Wm. Day, F. R. Rothenberger, R. R. Marsh, J. W. Wheaton.

CHAPTER X.

The Pacific Conference.

In an issue of the *Gospel Banner* of the month of June, 1899, there appeared an article in which a request was made for a minister of the Mennonite Brethren in Christ Church to come to Yakima (then called North Yakima), Washington, for the purpose of starting a work.

This call was answered by Elder M. J. Carmichael, of the Nebraska Conference, who went west the following September and started a mission in the city of Yakima in the November following. God blessed the work so that a class was organized in January of the next year (1900).

The church at Yakima became a center from which to work. A number of revival meetings were held in the neighboring towns and communities, where many became interested in the plain Gospel preached in simplicity and power, and not a few sought the Lord, both for pardon and for purity.

Not long after, Elder Carmichael went to Puget Sound and held a meeting at Mountain View, Washington, where a Mennonite family from Oklahoma had settled. The effort here was not so successful at first. A second meeting followed, he being assisted this time by Elder Joseph Persell, who had just previously come from the Nebraska Conference. This meeting was far-reaching and effective, bringing many to the decision of ac-

cepting Christ. Here a small class was organized, which grew rapidly for a few years.

About two years later, Elder H. J. Pontius came west. Elder Jacob Hygema and several other workers soon followed. Revivals were continued along the coast, and almost everywhere people turned to the Lord.

The call of the Lord to His ministry was heard by some of the young converts from Yakima, Mountain View, Pleasant Valley and other points. The call was heeded, and a number entered the ministry. When the Pacific Conference was made a mission conference in 1906, by the Nebraska Conference, there were three ordained ministers, one approved ministering sister, twelve probationers and three applicants for the ministry, who became members of the conference. It was made an independent conference by the General Conference of 1908.

The first session of the Pacific Conference was held on August 2, 1906, at Mountain View, Wash., with Elder M. J. Carmichael as chairman. There were present at this conference fifteen ministers and workers, three delegates and three applicants for the ministry. While a lack of experience was evidenced in this conference, courage, hope and zeal were manifested. Charity ruled, and God blessed. Work had been opened up at Yakima, Mountain View, Pleasant Valley, and Bellingham—all in Washington. The preaching had awakened such interest in the distinctive doctrines of the Mennonite Brethren in Christ Church, that delegates had been elected to this conference from six places in Washington and one point in Oregon. Only three, however, of the seven delegates elected were present.

Before this conference convened, a rescue mission had been started in Bellingham, Wash., which was in charge

of Mrs. C. C. Green. This mission continued for several years, successfully aiding the fallen to a new life.

The workers who had been raised up for service in the territory later to become the Pacific Conference were, in the main, young and inexperienced, so that it was deemed necessary that something by the way of a definite and systematic Bible instruction should be started. Accordingly, a Bible School was opened by Elder Carmichael in the winter of 1903, continuing for several months. The interest was such as to justify a second effort the following winter under the leadership of Elder Jacob Hygema, of the Nebraska Conference. The Lord blessed abundantly as the Bible students were led into the deeper things of His Word. The class consisted of seventeen students, several of whom are in the active work to-day. The course was continued the next winter. Another school of only a short term was conducted at Mountain View, Washington, some years later by Elder Hygema.

In the winter of 1912-1913, Elder Jacob Hygema conducted a Bible course at Yakima. Again the teaching of the Word was appreciated, and the work strengthened. The next winter, Mrs. Mina Creasey, a woman of splendid teaching ability, taught a second term to a student body about the size of that which had attended the previous winter.

In the winter of 1916-1917 courses of Bible instruction were given at Filer, Idaho, and the following winter at Yakima, Wash., by Elder A. W. Barbezat.

The first camp meeting held within the territory of the Pacific Conference was held at Ferndale, Washington, prior to the organization of the conference (1903). The camp, with its plain, bold preaching, which uncov-

ered sin and caused saints to rejoice, was quite a new thing for the people of this community, and attracted wide attention. It proved to be a success, and was continued regularly at the same place for a number of years. Later, camps not so successful were held at Everson and Everett, Washington. More recently a somewhat permanent camp has been established at Mountain View, Washington, and other camps have been conducted almost annually at Yakima, Washington, at Culver, Oregon, and Filer, Idaho.

From the time that the conference was organized, home missions were conducted; first in the smaller towns, such as Yakima, Ellensburg, Bellingham, Pasco, Anacortes and Everett, all in Washington. Later a mission was started in Portland, Oregon. Some of the missions in the smaller places either resulted in the organization of or the building up of classes, but none of them have been continued as missions.

Though young, the Pacific Conference has manifested great interest in foreign missions. In 1908 Miss Frances Bechler was sent to South America, where she labored successfully in the Republic of Chile, in the communities of Valdivia and Valparaiso. She was called away from her faithful labors by death in 1911. Preparations were being made to send Elder W. R. Grout and wife to Turkey when the European War broke out, closing the door to that field for an indefinite period of time. Miss Myrtle Williams and Miss Emma Kinnan are working in India.

For a few years (1911-1915) a conference periodical was published, called *The Gospel Preacher*—first by J. G. Grout and later by M. J. Carmichael. The circula-

tion reached 450 subscribers, but was discontinued in 1915.

Considerable effort has been made toward the circulation of religious books and literature. This has been carried on by conducting camp meeting book stands, by house to house canvass and by mail, from several repositories.

With but a short history of organized existence, the Pacific Conference has suffered several distinct losses by death. The first to be gleaned by death, from among the active workers, was Elder O. F. Ray. The second was Miss Frances Bechler, missionary to South America, in 1911. The third was Mrs. Arthur Creasy, in 1917, who before her marriage was Miss Mina Myers, who had come from the Nebraska Conference.

These workers were capable and consecrated. After the death of Miss Bechler the conference passed the following resolution in memoriam:

"Her conversations were elevating, her sermons inspiring and her spirit excellent. The church feels the loss of her labors, and this conference wishes to express its keenfelt loss, which is her eternal gain. Although dead, Sister Frances Bechler yet speaketh."

Recalling the lives of these worthies who have lived and left their impress upon those who knew them, the words of the poet are recalled:

"Heroic spirit, take thy rest:
Thou art richer: we are poorer.
Yet because thou hast been with us,
Life is sweeter: heaven surer."

MENNONITE BRETHREN IN CHRIST CHURCH.

Like all young conferences, the Pacific has met its difficulties and undergone its siftings. Some who joined its ranks as workers have not been able to withstand the pressure of opposition, which comes from many sources against a plain, uncompromising Gospel, and have abandoned the cause. But there remains a company of workers, though comparatively small, which has been tested and proven, whom God is using to carry His work forward. These loyal workers have set themselves definitely and unswervingly to their tasks which they are certain are God-appointed, and by faith seem to have caught a glimpse of the golden day when the tears of the sowers and songs of the reapers shall mingle together in joy.

Presiding Elder Record.

The Presiding Elders who have served the Pacific Conference are as follows:

M. J. Carmichael, 1906-1907; 1911-1914; 1915-1917; 1919 to the present.

Homer J. Pontius, 1907-1910.

A. W. Barbezat, 1910-1911; 1914-1915; 1917-1919.

Ministerial Roll.

The roll of ministers according to the latest Conference Report is as follows:

Ordained: M. J. Carmichael, A. W. Barbezat, E. W. Wilder, W. B. Havens, Arthur Creasy, W. R. Grout, N. H. Payne, F. S. Kagey, T. D. Walker, J. G. Grout, H. J. Pontius, S. H. Pontius, C. L. Atkinson, J. W. Morgan* and E. H. Metcilf.

Probationers: Fred Roney, Steve Holman, and Wiley Gillard.

* Deceased.

CHAPTER XI.

The Canadian North West Conference.

Leaving Ontario.

In April, 1894, a little band of Mennonite Brethren in Christ decided to leave their homes in Ontario and make other homes for themselves in the new and far distant Canadian West.

A farewell service was held for them in the Kitchener M. B. C. Church. Some of the pioneers have informed the writer that it was more like a funeral service. Their friends felt as though they were going out of the world, and the pastor grieved that he was losing so much of the cream of his congregation. But the Lord, in His all-wise providence, knew that these choice spirits (and others who followed later) were just the ones who were needed to play a part in the future evangelization of the Great West.

Going West.

Weeping friends bade them a sorrowful good-bye, thinking that they were going beyond the pale of civilized comfort to a lonely wilderness that might never yield them a living. With their stock and household effects they traveled through the wild and rocky lands of New Ontario, crossed the vast, lonely stretches of prairie through Manitoba and Saskatchewan, and entered the foothill province of Alberta. At Calgary they turned northward for fifty miles and settled on the banks of the Rosebud, in view of the great Rocky Mountain Range.

Living in the Emigrant Shed.

By this time the Indian tribes had all passed, as had also the explorers, hunters, traders, and the countless herds of Buffalo that once roamed across these mighty plains. It was now "the Great Lone Land."

"The biggest part of Didsbury in those days," Pioneer Traub remarks, "was its name. There was no sign of a town; only a railroad siding and an emigrant shed." This shed had only one room, but it provided a roof at least, for which they were thankful. They laid their beds on the floor at night and piled them up out of the way in the morning. They did not forget their souls' needs, as so many do in the West, but held a service the very first Sunday, organized a Sunday School and announced a weekly prayer meeting.

Pioneer Days.

Those early days involved much physical discomfort and self-denial. All the difficulties and hardships of a new country lay before them. The second day a prairie fire started and burned up the tent in which two or three families were living out on the land.

A few days later Ephraim Shantz, his wife, J. B. Detwiler and others started out to look for suitable land on which to settle. When they had driven about eight miles they saw a prairie fire coming toward them. They had only a few broken matches with them, and each, one after another, refused to light. The fire was now alarmingly near, but the last match caught fire, and they were able to burn a little circle in which to place the wagon. They climbed in, placed the robe over their heads, while the fire raged on all sides of them, and then passed on, leaving them unharmed. Thanking God for their de-

liverance, they drove back through the smoke and over the blackened prairie to Didsbury.

Facing the dangers unflinchingly, the little band of colonists set themselves diligently to work, cleared the brush, broke the virgin soil of the prairies, and in a short time, here and there on the homesteads, little shacks could be seen dotting the broad country.

Didsbury M. B. C. Church Built.

"We should have a church before anything else," urged Mrs. Ephraim Shantz. So while they built only shacks for themselves, they decided to erect a good sized building for "the House of the Lord." One day during the second winter, J. B. Detwiler, Sam. Troyer and Ephraim Shantz started westward toward the mountains with three or four teams, to bring back logs for the new church. After going fifteen or twenty miles, a regular northwest blizzard came up, and they were obliged to return home.

But undismayed by the difficulties and obstacles, they persevered, and when summer arrived the building was up and ready for use. This was the first church in Didsbury, and with this nucleus of willing ones the work began. Where would Christianity be to-day without men and women of such strong and stable Christian character?

This church became a center of spiritual life and activity. Out from it have gone preachers, mission workers, evangelists and missionaries, showing that the smallest of beginnings need not be looked upon as a reason for discouragement.

Growth in Population.

Those were days when the map of Canada was still rolling westward. The thin, little pioneer stream trickling from the East broadened and deepened as the years passed by. Among the pioneers of 1894 were J. B. Detwiler, Ephraim Shantz, Sam. Troyer, Jerry Shantz, Levi Steckley, A. Schiedel, Andrew Weber and their families. Among those who came later were D. Traub, Elias Shantz, Abram Snyder, Levi Snyder, Norman Snyder, C. C. Swalm, D. S. Shantz, Noah Eby, Ben Eby, O. W. Stauffer, S. S. Stauffer, Elah Shantz, Josiah Hallman, Oliver Hallman, Ezra Shantz, E. Sherrick, Theo. Reist, J. B. Good, Ezra Snyder, with their families from Ontario. Wm. Adam, James Adam, I. Herber and others came with their families from Michigan.

Loneliness and the First Death.

But even with this increase in numbers, the vast country was still thinly populated. The loneliness in the isolated shacks on the prairie was painful. "Many a time," one sister relates, "when I felt downhearted and my courage was low, I used to stand in the door of the shack and look away to the mountains. Some of their silent strength seemed to sink into my soul and comfort me. They seemed so strong, so protecting, bringing a sense of the nearness of God, and with it the thought, 'As the mountains are round about Jerusalem, so the Lord is round about his people,' which strengthened me greatly."

Though there were drawbacks, disadvantages and much personal deprivation, these dear souls rejoiced in the encouraging fact that they had spiritual leaders and could hold services regularly. They thought nothing in

those days of walking four or five miles to a meeting. Others came for miles in lumber wagons, over rough trails, through sloughs, fording the river often when the water was high. One of the deacons tells that he cut a strange figure coming to church with his long plough boots and Prince Albert wedding suit, sometimes getting stuck in the slough and having to return for a team and chain to pull his family out of the mud. Nevertheless "we enjoyed those days," says Mrs. Norman Snyder, "for we had all things in common, whether we went to church in a buggy, a wagon, on a stoneboat or on horseback." They sang together the sweet old hymns, joined their voices in prayer and the study of the word, which thrilled and inspired their hearts.

One Sunday in 1899 the superintendent, Elias Shantz, after reviewing the Sunday-school lesson, gave out the hymn, "We are going down the valley one by one." Just then he turned as though to sit down on the railing, but sank down over it and passed away immediately. This was the first break in the ranks of the pioneers, and he was the first to be buried in the Didsbury cemetery.

Pioneer Preachers and Workers.

Elder J. B. Detwiler was the pioneer missionary of the M. B. C. Church to the Canadian West. He came out with the first party in April, 1894. Money was scarce in those days, and if a man gave twenty-five or fifty cents a quarter to the pastor he thought he was doing well. So Brother Detwiler took up a homestead, and also kept the post office and sold flour and lumber to accommodate the settlers.

He preached at Didsbury, and also traveled in the surrounding country, preaching at Olds, Banner, Hain-

stock and among the Russian Mennonites with good results. He served as Presiding Elder several years, and after spending seventeen years in pioneer work in Alberta, he returned to Kitchener, Ontario.

Elder J. Schell was sent out by the Ontario Conference with the second party, who came to Carstairs in April, 1900. He was given charge of the Didsbury work and labored with great zeal and energy. He was a young man of great promise, and it meant much to the little band of grief-stricken pilgrims when, through overexposure to the cold and wet, his life was suddenly cut short on August 12, 1901, and his body was laid to rest in the Didsbury cemetery.

Elder Henry Cressman was then sent out by the Ontario Conference to take charge of the work at Didsbury. The new church and parsonage were built in 1902, while he was on this field. Later he took up a homestead and left the work.

Elder S. S. Stauffer, who had come from Ontario in 1902, and took a homestead, was now given charge of Didsbury, with the assistance of Miss M. E. Chatham. In 1910 he moved to Alsask, Sask., to engage in farming. He has assisted in the work at Alsask a part of the time since.

Miss M. E. Chatham came West from Ontario in 1900, to nurse her brother, Elder E. Chatham, through his last illness. For several years she rode over these prairies on her broncho, often in the very coldest weather, visiting and preaching, trying to hold the fort till reinforcements came from the East, for several preachers who had come West were now tied up on their farms.

Elder H. Goudie came to Alberta in May, 1906, and after coming to the West labored faithfully, doing

his best to advance the work. Arriving at a critical time in the history of this work, he organized a mission conference, which was under the Ontario Conference, from which he was sent. In 1907 a separate conference was organized and the name, "Canadian Northwest Conference," was adopted. The Canadian North West Conference was recognized by the General Conference of 1908. H. Goudie was Presiding Elder and had charge of the work at Didsbury from 1908 to 1910. He later labored as pastor at Markham and Mayton, and was again stationed at Didsbury from 1911 to 1915. He served again as Presiding Elder from 1915 to 1918, and from 1918 as pastor on the Markham field.

Elder Alvin Traub, son of pioneer Traub, was converted when a boy in Elmwood, Ont. He was the first of our western young men to receive a call to the work. He started a Bible Study class at the Buckeye school, preaching there and at Sunnyslope. He was ordained in 1913 and has served as pastor at Markham and Alsask. He opened both the Castor and Alsask Missions and was elected Presiding Elder in 1919.

Elder D. S. Shantz came West for his health with the pioneers, and took an active part in Sunday-School work at Didsbury for several years, also doing some preaching. He was Presiding Elder during 1914-1915, after which he had charge of the work at Castor for one year and a half. During the summer of 1917 he had charge of the tabernacle work.

Miss M. A. White (now Mrs. Finlay) was converted in the old log church at Didsbury. Feeling the call of God to the work, she went to Ontario and labored there several years. In 1907 she returned to the West. She assisted Miss Chatham in Edmonton for a number of

years. Then feeling the call of the needy prairies, she entered the evangelistic work, and has been greatly used of God in the salvation of souls.

Among other daughters of the pioneers who received a call to the work and labored faithfully were Miss Louise Eby, Miss Luella Swalm (who died in 1911), Miss Mabel Adam and Miss Mabel Dunnington. Miss Eby and Miss Adam (now Mrs. C. Thompson) assisted Miss Chatham for several years in Edmonton, and also opened a mission in Stettler. Miss Dunnington labored in the evangelistic work with Miss White, and in February, 1919, went with Miss Eby to open a mission in Calgary.

Elder J. F. Gugin came from Ontario in 1908 and was given charge of Didsbury Circuit. His health failing him in 1911, he went to Sibbald, Alta., and took up a homestead. In 1917 he again felt the Lord pressing him into the work and was sent to Castor, where the Lord greatly blessed his efforts. In 1919 he again became pastor on the Didsbury field.

Aggressive Work for the Cause.

After the work was established at Didsbury, the church faced the duty of evangelizing some of the region round about.

Mayton.—J. B. Detwiler had already been touring the surrounding country, preaching at points that could be reached from Didsbury. He and S. S. Stauffer went twenty-five miles northeast and held meetings at Mayton. Later Harvey Traub went there, held a successful revival, and a work was established. Miss Chatham, H. Goudie, and E. Sherrick labored on this field. I. Burkholder later was assigned this charge.

Markham.—In the spring of 1906 another band of pioneers came from Markham, Ontario, among whom were I. Burkholder, Joseph Wideman, Wilmot Wideman, Oliver Zellar, Michael Troyer, David Weaver, Clarence Stouffer, Will Dunnington, Eb. Dunnington with their families. As all the land was taken up around Didsbury by this time, they went northeast to Castor and settled there. They experienced all the difficulties of pioneer life, as did the early settlers at Didsbury. But the blessing of the Lord was upon them, and soon they had a nice little church, which they called "Markham," after their old home in the East. Elder W. Irish, having accompanied them from Ontario, was their pastor. After a time he went into business and left the work. The work spread under the pastors who followed, and several preaching appointments were opened.

Beulah Mission, Edmonton.—In 1907 Miss Chatham received permission from conference to go to Edmonton to open a mission there. As the church was unable at that time to give her much assistance financially, it was thought best to make it an interdenominational work.

The story of the beginning of the work there is best told in Miss Chatham's own words: "Those first days in Edmonton will always have a vivid place in my memory—a slim purse, a few friends, and nothing great about us save a 'big motive' to serve God and our fellowmen to the utmost that in us lay. There was the conviction that God's hand was upon us for some special thing we had to do. Squalid rooms were taken on Peace Avenue. We spread a newspaper on the floor, and knelt down amid old clothes, bottles, decks of cards, etc., and solemnly covenanted with God that He should have all there was of us, if He would make us a blessing in this

place. There came to us a vision, as we scrubbed and cleaned, of the sick cared for, the hungry fed, the stranger welcomed, and lost men and women redeemed from sin. All this pressed upon us as a need to be met in this young and growing city.

"And so we began—Miss Clara Schafer and myself. We cooked, cleaned and served in the daytime, and at night held Gospel services. God blessed us above our asking: above our thinking has He blessed us. Again and again have we seen the miracle of men and women changed by grace divine."

Relief work among men was also carried on for years with great success, until the war and prohibition eliminated the need of this department.

Beulah Home was established in 1910, and is proving a haven of refuge and a door of hope to many a friendless, broken-hearted girl. Many have found the Saviour and gone out to take their place in the ranks of good and noble women. It is an undenominational work, supported in part by the city.

In 1919 Miss Chatham was obliged to abandon the work partly because of ill health, and the mission in Edmonton became somewhat disorganized. The Edmonton Bible School, which she had organized, was also closed the same year. The work of Beulah Home continues.

Alsask.—In the spring of 1910 the country around Alsask began to open up, and many came from Didsbury to get land for their sons who were now old enough to take homesteads. Among the pioneers to this place were Noah Eby, Oliver Hallman, S. S. Stauffer, Robert Lougheed, Noah Swalm and Wesley Hallman. Elder James

Hall came at this time and was their pastor. We shall let Brother Hall tell the story in his own words:

"We started overland from Didsbury with horses, colts and loaded wagons; were eight days on the road, driving straight east for over two hundred miles, with a dim trail part of the way and often none at all. It snowed, rained, the wind blew and at other times we had hot sunshine. There were prairie fires all about us. We stopped for the night where we could find water. We had a little tent 6 x 8 feet for the party; we had to put the stove out before we could all lie down. Every morning we read and had prayer. On Sunday we rested and held a service. This was the first time I ever preached a sermon on my knees, for I couldn't stand up in the tiny tent, and my congregation all had to lie down. The first Sunday after we reached our destination, Mr. Gugin went on horseback twenty miles to invite people from the shacks we saw in the dim distance, to come to meeting in the tent. They came, but couldn't all get in, so we placed a plank in the open and preached in the sunshine. Seven men, one woman, a boy and a girl formed the congregation, and the Lord blessed us.

"When we started out to find land we discovered that it was very hard to find, even when there was much of it all about us. We had to hunt in the grass for a small stake at the corner of every section. We learned to tie a handkerchief to the wagon wheel so we could count the revolutions between the stakes, and soon were able in this way to tell pretty well where the next stake should be."

Alsask was not even named yet, there being nothing here but a store one week old. Mrs. Hall, who was Miss

Janet Douglas, a very successful pioneer mission worker in Ontario, under whose labors both Miss Chatham and Mr. Hall were converted, came in June with their two sons, and they all went out to their homestead. "It didn't look much like home," said Sister Hall, "and at first we had to go and look for the stakes to see if it really was home. The ground was covered with buffalo bones, and it was a gruesome-looking sight." She let out her hens, which had been three weeks in a crate. But even the hens did not feel at home. They stretched themselves, took one look over the desolate wilderness, and then climbed up on the crate and sat there.

Less than a month later an awful wind storm came and blew away the shacks of some of the settlers—Noah Swalm's among them. George Gugin stood on the door-sill of his shack to try to hold it down, but was carried away with the shack, and his spine was injured. The neighbors soon built him a sod house, but he died in ten days. This was the first funeral.

Though Brother Hall took up land, he did not forget his call to preach. The first services were held in Wright Speer's house, and then for two years in Noah Eby's home. A Sunday School was organized. Then the West Side school was built, and has been used for services since that time. Brother Hall walked fourteen miles each Sunday to his appointments, often getting off the trail, the snow often a foot deep and no track to be seen. But the house was crowded and they had grand meetings.

In the spring of 1912 he opened an appointment at Graindale, sixteen miles from home, driving at first in his wagon and afterward in a drygoods box fixed up on a stoneboat. Two good Sunday Schools were organized, one here and another at Edendale, where he opened

another appointment. Hopewell appointment was also opened, and the work at these points was successful.

Mrs. Hall was also at work. She opened a Sunday School in her own home, where it was held for three years. It is now the Bonny Brier Sunday School. She has held a prayer meeting for years, driving nine miles every week with a neighbor woman, the nights often being so dark they could not see the trail, and had to get out and feel around for it.

In 1913 Brother Hall took up an appointment at Accadia Valley, and in 1914 opened two more—Highland Park and Sibbald. In December, 1915, he turned over Highland Park, Sibbald and Westside to Elder A. Traub, who was sent by conference to what is known now as the Alsask field. In 1919 the Hopewell appointment was also added to this field.

The Darker Side.

Though God sees the end from the beginning, and this scattering of forces was for the future benefit of the work, yet for a number of years there were some dark factors in the problem of the spiritual work which gave the pilgrims great concern and grave reason for earnest prayer.

The emigration to Alsask had divided and weakened their spiritual forces at Didsbury. This had a tendency to discourage some, while others settled down into spiritual lethargy. A withering of the population was one thing, but a withering of the faith was a much more serious problem to consider.

Another factor they had to reckon with was the spirit of unrest which possessed the West so often. No sooner were new families moved in and the work progressing

nicely, than there was an upheaval and a scattering again.

One of the really perilous factors they had to encounter was the materialistic condition of those days. Men had to struggle for an existence, and try to place themselves in a position, financially, where they could live in some degree of comfort. So much effort was spent in this direction that the spiritual work suffered.

Lack of efficient men to assume responsibilities in the directing of the work, and in giving leadership to the people was another factor which must be put down on the dark side. This conference still looked to the East as the great center from which spiritual forces must come, and as no more were forthcoming, it was feared that the work would wither and die. For a time there was no enlargement of the field of operations; only an earnest endeavor to hold the ground already gained. More could not well have been expected of the limited number of workers.

Missionary Effort.

It is on record that this conference showed a marked interest in foreign missions, by frequent contributions, from the time of their first conference.

When Elder Henry Maurer, of the Hadjin, Turkey Mission, was shot in the massacre of 1909, an appeal was made for a man to take his place. D. C. Eby, of Ontario, offered himself for that work. This conference, having no foreign missionaries as yet, offered to take up his support, and Mrs. Eby and he were sent out to Turkey in February, 1910, where they labored until forced to return on account of the war. They came to the Canadian West in 1915, and were stationed on the Dids-

bury Circuit for three years, after which they were sent to Alsask, Sask. In August, 1919, they sailed again for Turkey, taking up the work which had been discontinued because of the war. On account of unsettled conditions in Turkey, they were obliged to return to Canada late in 1920.

Wm. Finlay and Miss Florence Adam were the first of the western young people to offer themselves as candidates for the foreign field. For years Brother Finlay had assisted Miss Chatham in the relief work among men, which was carried on in connection with Beulah Mission, Edmonton. His untiring efforts were much appreciated, and the lives of scores of men were transformed. He was ready to sail for Africa in April, 1917, but, owing to the war and the difficulty of securing a passage on any steamer, he was unable to get away until November, 1918, when he, with his wife (formerly Miss Florence Adam), sailed for Jebba, Northern Nigeria, West Africa.

Problem of the Foreigner at Home.

Here lies one of the greatest Home Mission fields of the world. Pioneers of many races and tongues have crossed these wide plains, seeking homes and wealth in this vast new land.

The present calls loudly to action. The church must feel her responsibility, but as yet has done very little for these foreigners who have come to us from almost every part of the globe. It will tax the energy and resources of our church to do her share in meeting the spiritual demands of these people.

Already God has called some to this work. H. I. Edwardson has spent several years in service among the

Scandinavians at Bergen, Alta. His wife (formerly Miss Hilli Suven) often assisted Miss White in Evangelistic services.

R. Craddick has done some work among the Indians—the first Canadians—for whom we should be doing something. The Calgary Mission (Bethel) which was conducted for a time reached some of the foreign element there.

Encouraging Factors.

It will take years of constructive work to eliminate many of the difficulties, but the West is a splendid field for producing the finest characters, developing courage and initiative, and should produce spiritual leaders for the future.

The service rendered by the Edmonton Bible Institute, which was established by Miss Chatham in 1915, is of significance and importance. It is an occasion for regret that circumstances forced the closing of this school in 1919, for it was developing workers. Already some of its graduates and students were in the field: Wilmer Reist, Ray Craddick, Eldon Cressman, H. I. Edwardson, Dougal Campbell, M. Dunnington, L. Wolf. Others who had attended are: Herbert Shantz, Miss P. Reist, Miss V. Herber, Loy Hart, Mr. and Mrs. S. Eidsath. From among these young people who are keen and alert in mind, consecrated to high ideals of service and sacrifice, should come some of the future history-makers of the church.

Some of our young brethren had their loyalty to the church and its doctrine of non-resistance severely tested during 1917-1918, but the military authorities kindly granted exemption from military service to all who were members of the church before they were called.

New fields are being opened, and the Gospel in its simplicity and power is finding its way into many needy homes over these prairies. A tabernacle was purchased in 1914, and has been used since with good results.

In 1917 Wm. Finlay was sent to open a work at Big Valley, where W. Reist was later placed in charge.

A successful campaign was conducted with the tabernacle in the district north of Castor during the summer of 1918, by Wm. Finlay and J. F. Gugin, assisted by Mrs. Finlay, Z. Cressman, and C. Hallman. A new work was opened up here adjoining the Castor field, where R. Craddick labored in connection with the Elder Henry Goudie, the pastor.

In 1918 three new appointments were opened on the outskirts of the Didsbury field. Another encouraging feature is the Annual Camp Meeting, where the pilgrims from distant points meet together, and are strengthened and encouraged. Since 1915 two camp meetings have been held each summer.

Elder J. F. Gugin states, that in 1910 there was not a holiness camp meeting from Winnipeg to Vancouver, except the M. B. C. camp meeting, and very few places where holiness was taught or considered. Frequently ministers of other churches are met who publicly acknowledge the help they have gotten from these camp meetings.

On February 9, 1919, Bethel Mission was opened in Calgary in a section of the city which is largely foreign. Misses L. Eby and M. Neil, assisted by L. Wolff, were placed in charge of this mission. This mission was closed in 1920.

Elder C. T. Homuth was transferred from Ontario Conference to this Conference in January, 1919, and was

made pastor at Alsask that year, succeeding D. C. Eby, who, together with his wife, returned to Turkey that year.

The following statistics are taken from the Annual Conference Journal of 1920:

Ordained Ministers.....	8	Appointments	21
Probationers	3	Sunday Schools.....	11
Approved Ministering Sisters	4	Total Membership.....	349
Applicants for Ministry..	1	Total Annual Offerings	$14,806.33

Conclusion.

At the close, as we look back over the road traveled by these pioneers, and take note of the different stages of the journey, we see how the Lord has led step by step. Compare the situation as it confronted the pioneers in 1894 with the conditions of to-day. Many of them had nothing but their faith in God and His divine promises. Now a large proportion of our people live in comparative comfort, have their church services, Sunday schools and prayer meetings.

This one time wilderness home of the buffalo and Indian is now the great granary of the West. Most of the buffalo trails have been ploughed and harrowed out of existence, and the ranch is fast giving way to the farm. It is said that the history of the Canadian West is little more than begun, a country so vast in extent, so rich in resources that few have begun to realize the limitless possibilities of both the material and spiritual realms. The golden harvest of ungathered souls should cause the church to concentrate her attention on this need, and pray the Lord of the Harvest to send forth a sufficient number of reapers.

THE CANADIAN NORTH WEST CONFERENCE.

With a few words from Presiding Elder A. Traub we conclude this sketch: "At the sacrifice of comfort, property and life on the part of our spiritual ancestors, our church has been launched forth into the work as a soul-saving institution. We therefore are responsible both to God and man for the doctrines and principles which are to us a precious heritage. Sham religion, false doctrine and destructive criticism have been the chief cause of the spiritual dearth and moral declension which is characteristic of the times in which we live. Unless we, as a church, specialize and insist on the necessity of holiness of heart and life, received by faith right here and now, we shall be shorn of spiritual power. The old-fashioned doctrines of sin, eternal punishment, judgment, repentance, the new birth, justification, faith, the witness of the spirit, sanctification, etc., are essential, though not popular themes to preach.

"Let us humbly beseech the Almighty for a fresh anointing of the Holy Spirit, without which we can neither face the issue nor meet the demands of the times. May He save us, as a church, from such a calamity as spiritual barrenness!"

Ministerial Roll.

The ministers of the Conference at its last session were as follows:

A. Traub, H. Goudie, Jas. Hall, C. T. Homuth, J. F. Gugin, I. Burkholder, D. S. Shantz, A. Geiger, H. Edwardson, S. S. Stauffer, D. C. Eby, Wm. Finlay, Wilmer Reist.

THE CALL OF THE WEST.

MRS. D. C. EBY.

Hark! O'er the waves of her prairie grass
Our Canadian West is calling;
In many a tongue her voice is heard;
Brother, the need is appalling!

Great are the stretches of Prairie Land;
So vast, mysterious, compelling;
But greater the need in the hearts of men,
On the boundless prairie dwelling.

You who have passed by a western way,
As the evening shadows fall,
And softly the prairie winds whisper—
Haven't you heard the call?

Not the call of the ripening grain,
As in golden waves it rolls;
But the call of the Master for reapers
For the harvest of ungathered souls.

CHAPTER XII.

Practical and Doctrinal Developments.

That it was the intention of those who gave leadership to the original movements which finally resulted in the Mennonite Brethren in Christ Church to adhere to the fundamentals of the Christian faith as interpreted by historic Mennonitism, there can be no doubt. It is evident, however, that they, at the same time, purposed to breathe into these doctrinal tenets an evangelical spirit superior to that in general practice on the part of those professing them.

As related in Chapter II, when the New Mennonites and Reformed Mennonites merged to form the United Mennonites in 1875, a resolution prepared by a joint committee, representing both societies was adopted, which read as follows:

"We agree on the Word of God as contained in the Old and New Testaments and a synopsis of the Word of God as contained in the eighteen articles of the Confession of Faith drawn up by the Union Conference held at Dort (Dortrecht), Holland, April 21, 1632, as a basis of Union." This conference referred to, held in Dort, Holland, was a Mennonite Conference, and the Dort Confession is the historic confession of the faith of Mennonites. Having been adopted in Holland in 1632, it was ratified in 1660 by the churches of Alsace and South Germany, and later introduced into the early colonial Mennonite Church of America.

Further, as related in Chapter IV, the Evangelical Mennonites of Pennsylvania considered themselves as adherents of the Mennonite faith. In their Doctrine of Faith and Discipline, drawn up in 1858, the following statement appears: "It is our sincere wish to take the simple and secure Bible way, as Christ, the Apostles and Menno Simons have taught."

The following is an epitome of the Dort Confession above referred to:

BRIEF EPITOME OF THE DORT CONFESSION.

1. There is one eternal God, Father, Son and Holy Ghost, Creator of all things.
2. Adam and Eve, our first parents, seduced by the serpent, disobeyed God, and brought sin and death into the world.
3. Jesus Christ, the Son, foreordained to the purpose, before the foundation of the world, became a ransom for fallen man.
4. Christ, in fullness of time, was born of the Virgin Mary, lived, was crucified, buried, rose from the dead and ascended to heaven. How the Word became Flesh we content ourselves with the description given us by the faithful evangelists.
5. Christ, before his ascension, instituted His New Testament which contains the whole will of His Heavenly Father, and which is sufficient to the salvation of all those who are obedient to it.
6. Man is in nature corrupt, and it is only through faith in Jesus Christ, the new birth and change of life, that he can have the promise of salvation, receive pardon and become sanctified, justified and a child of God.

7. Penitent believers, on confession of their faith, are baptized with water in the name of the Father, Son and Holy Ghost to the burying of their sins.
8. The church of Christ consists of those who have truly repented and rightly believed, and are rightly baptized, and are incorporated into the communion of the saints on earth.
9. Christ before His departure, and His apostles after Him, provided the church with faithful officers, bishops, ministers, apostles, evangelists, pastors, teachers and almoners.
10. The Lord's Supper is observed in commemoration of the suffering and death of Christ.
11. The Lord Jesus instituted the ordinance of the washing of the saints' feet as a sign of true humility, and more particularly as a sign of the washing of the soul in the blood of Christ.
12. The honorable state of matrimony, as instituted by God and taught by the church, demands that those entering the state should, previous to their marriage, be united to the church, having received the same baptism, belong to the same church, and be of the same faith and doctrine.
13. Civil government is ordained of God for the punishment of the wicked and for the protection of the pious. Christians should pray for their rulers and pay required tribute.
14. Revenge and resistance is forbidden by Christ to all His disciples. The Christian should refrain from the use of the sword.
15. All oaths, high and low, are forbidden the followers of Christ.

16. The ban of excommunication is a separation or spiritual punishment by the church for the amendment, and not the destruction of the offender.
17. Those placed under the ban shall be shunned or avoided in "eating and drinking and all such like social matters," in order that they may be made ashamed, and thus induced to amend their ways.
18. At the Judgment Day all men shall be raised from the dead and appear before the judgment seat of Christ, where the good shall be separated from the evil.

The Amish, the Old Mennonites and the Central Conference of Mennonites still hold to the above confession as their articles of faith. Other branches have modified their doctrines, so that they conform only in part to the items of this confession. The M. B. C. Church retains all these items, in substance, in her Confession of Faith as found in the Discipline, except article 17. To these, other items have been added, relating to both faith and practice, as are indicated by this chapter.

For a thorough study of the Dort Confession the complete text of confession is recommended.

Camp Meetings.

One of the earliest innovations on Mennonite practice was the institution of the camp meeting. This seems to have been the natural outcome of the evangelical zeal manifested by the church. When it was said by the accusers in Canada, that these zealous people had introduced prayer meetings and revival services, and next they would hold camp meetings, Solomon Eby had an-



A Typical Campmeeting Scene in the Nineties—Kitchener, Ontario.

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A Typical Campmeeting Scene in the Nineties—Kitchener, Ontario.

swered that whenever they felt that the holding of camp meetings would be as beneficial as these, they would likely be held too. This time came soon, for camp meetings were begun before the union of 1883.

The first camp meeting held by the church and, incidentally, the first one ever held in the history of Mennonitism, was conducted in Fetter's Grove, Elkhart County, Indiana, beginning July 30, 1880, and continued ten days. This meeting was well attended, there being nineteen well-filled tents upon the ground. It was estimated that three thousand persons attended the meeting on each of Sundays. Besides the ministers from Indiana, Elder Jonas Musselman and Abel Strawn and several of the laity from Pennsylvania and Elder Menno Bowman, of Canada, were present. The services were conducted principally on the line of holiness, and it was reported that "many entered into the higher life or blessed state of sanctification."[1]

This was a historic gathering in a number of respects. It was the first camp meeting in the history of Mennonitism, and was considered very successful. The institution had come to stay, as is evidenced by the fact that a camp was held at the same place the next year, also one near Coopersburg, Pa., called the Chestnut Hill Camp Meeting, and one at Breslau, Ontario. Ever since, the summer camp has been an important factor in promoting the work of the Lord entrusted to the M. B. C. Church. Every summer there have been conducted from one to three camps in each of the seven conferences of the church. Although the camps have been held in suitable groves available, several of the various confer-

[1] Gospel Banner, August 15, 1880, p. 124.

ences have secured permanent grounds, and others have taken steps toward permanent locations for camps, either by lease or by purchase.

Sunday Schools.

Sunday schools were not general among Mennonites in the days of the Mennonite Brethren in Christ organization, but began early to be looked upon as an important factor in advancing the Lord's work. In this conviction, at the first Union Conference in 1875, the following resolution was passed: "Resolved, That Sunday Schools shall be organized and supported by all our power."[2]

The General Conference of 1888 recommended that Sunday-School conventions be held in the different conferences.

It has been the endeavor to establish Sunday Schools in connection with all the preaching points, and frequently the Sunday School has been the forerunner of organized churches.

Women Preaching.

Until the year 1885 women preaching was unheard of in connection with the church. No provision had been made for such a deviation from the former practices of Mennonitism, for it had not been anticipated.

A departure quite radical was made in relation to the taking up of the work of ministry, when the United Mennonite General Conference in 1875 provided that a brother who believed himself to have been called of God to the ministry might make his conviction known, and if the church approved, he might be privileged to preach, instead of having to wait election by the church (see

[2] General Conference Minutes, p. 29.

Chapter IV). But this provision was only for a "brother." That sisters would ever be called to preach was not dreamed of.

In the year 1885, Miss Janet Douglass, of Deanville, Mich. (now Mrs. James Hall), received a definite call to preach. She was of Scotch parentage and had been converted early. After a great struggle she yielded to the call and began public work. God wonderfully blessed the messages of His handmaiden, and great conviction seized the hearts of the unsaved, resulting in a large number of conversions. She was the first "woman preacher" in the history of the entire Mennonite Church, and has been an active worker ever since, though not always in the public ministry. She preached in Michigan, Ontario and later in the Canadian Northwest.

But the time had evidently come when God wanted the daughters as well as the sons of the church to "prophesy." Before the close of that year the number of women preachers had increased to at least three and possibly four within the several conferences.

It was late in the year 1885 that Miss Mary Ann Hallman (now Mrs. William Simmons), of Waterloo County, Ontario, received a call to preach. The conviction which had come could not be shaken off, and she realized, quoting her own words, that it meant "to go or to lose her soul." She was then only eighteen years of age, having been converted two years previous. She was the daughter of John and Mary Hallman, members of the Old Mennonite Church. They were bitterly opposed to women preaching, and although pious people, looked upon the conduct of their daughter as a disgrace. She was threatened with the loss of home if she persisted, but God had spoken, and she could not refuse. For the

first six months she did no actual preaching, but assisted in personal work, testimony, altar calls and singing. The pulpit work was approached gradually, which she began at Greenwood, Mich. God wonderfully blessed her ministry, and gave gracious revivals in Michigan, Ontario, Indiana and Ohio. Several of the tent meetings which she held in Michigan resulted in the establishing of churches. One of her co-workers in the early days in Michigan was Miss Hattie Bates (Mrs. Allen Schlicter), formerly a Free Methodist. She proved to be a very great help, particularly so since she did not have the prejudice against women preaching to overcome.

It was during the same year that Miss Katie Hygema, of Indiana (now Mrs. A. A. Miller), was led of the Lord into the public work. She was of Dutch parentage, also of Mennonite stock. She was then thirty years of age. Her first public work was in a mission in Grand Rapids, Mich., with Janet Douglass as leader. She later attended a school conducted by Miss Laura Maines, at Dutton, Mich., and assisted her in public work. Her later field was in Indiana and the West.

About the same time (1886) Miss Mary Nunemaker, of Indiana, felt called of God to preach. She had come into touch with Laura Maines while she held meetings in Indiana, and later attended her school in Michigan. She began her public work in Indiana, and has labored most of her time in mission work, in that state. She spent some time in Arkansas, where she held several revival meetings.

The opposition to women preaching was quite general, at first, despite the evangelistic spirit of the church, but the prejudice was gradually overcome. Those who received a call of God to preach later did not have this

difficulty to encounter. Within a few years women preaching was begun in Pennsylvania, the first ones to take up public work being Mrs. Jonas Musselman and Miss D. B. Rote. Soon others followed. In every conference, from that time on, women preaching has been recognized as an established practice.

That God should call out several women in the various conferences into public work about the same time is no occasion for surprise. The Spirit of the Lord was at work in His Church, setting into operation a new and mighty evangelistic agency, which was to operate in the lanes of the cities and to the ends of the earth. These women heralds of the cross ("witnesses," as they were sometimes called) have figured largely in the home and foreign mission work, and without them it would have been impossible to accomplish what has been accomplished.

If any human agency can be discovered which God used to call attention to the claims of the Gospel ministry upon Christian women, it was likely the ministry of Laura Maines. She was a member of the Free Will Baptist Church, an ardent holiness advocate and in perfect harmony with the M. B. in Christ Church. She came among them in the early eighties, and wrote a number of articles for the *Gospel Banner*. All of the four above-named women, who entered public work in 1885-6, except Mary Ann Hallman, had come into touch with her, either in her meetings or in her school by 1886.

Accordingly, provision was made in the Discipline for women preaching. The General Conference of 1888 adopted the following resolution: "Any sisters who feel called of God to preach shall be recognized as evangelists, subject to the minister in charge or the Presiding

Elder. They shall be received the same as probationers, except ordination." This constituted the whole of the clause on Women Preaching in the Discipline, until a later General Conference authorized the following addition: "All sister workers who have passed their Reading Course satisfactorily shall be recognized as approved ministering sisters by their Annual Conference."

An Itinerant Ministry.

In keeping with Mennonite custom where ministers were elected from among the laity, and no particular missionary work was carried on, ministers continued their occupations or trades and attended to the work of their ministry besides. This practice continued, in a measure, in the newly-organized church for some time, and has not quite entirely disappeared. But it soon became evident that some change had to be made. The cause demanded the time of the minister, and he could not successfully carry on an occupation or profession; therefore some system had to be devised for his support, at least in part.

The form of church government adopted may be called Semi-Episcopal—Episcopal in its polity, in part, but without bishops. The highest authority was vested in a General Conference, where the whole church met at stated intervals for general legislation, maintaining an Executive Board between sessions. Territorial conferences were provided for, presided over by a Presiding Elder or Elders, elected annually. The advisability of electing a bishop has been discussed at various General Conferences, but has not met with general approval.

Pastors were appointed annually by a Stationing Committee, elected by the Annual Conference, which, in re-

cent years, has been composed of the Presiding Elder or Elders and a part or all of the lay delegates (Discipline, Chapter IV, Section XI).

Until 1900 there was no stipulated limit to the time a Presiding Elder could serve a conference or a pastor a church. At the General Conference of 1900 the limit was set at five years for a Presiding Elder and three years for a pastor. Later the time limit was modified, making a longer service possible for each, by a special vote of Annual Conference.

The system inaugurated to meet the financial needs of the ministers in part, was that of securing subscriptions, to be paid quarterly. The results at first were meager, but it was at least a recognition of the claims of the Gospel ministry upon the laity for support. The financial report given at the Annual Conference of the United Mennonites, held at Bethel, Elkhart County, Indiana, in 1877, is interesting for comparison.

Samuel Sherk received for the year $75; traveling expenses, $24.

Daniel Brenneman received $87.36; traveling expenses, $64.07.

David U. Lambert received $52.10; traveling expenses, $24.87.

John Krupp received $76.17; traveling expenses, $170.94.

The above reports serve to illustrate the financial struggles of the men who endeavored to give themselves to the work of the ministry and who had to struggle against the financial odds occasioned by a small constituency not accustomed to supporting the ministry.

The quarterly subscription method of ministerial support has been practiced throughout the church until the

present, and has served its purpose reasonably well. By it, ministers have received a meager or partial support, enabling them to devote their time and energy in part and sometimes largely to the preaching of the Gospel.

In recent years a sentiment has been growing quite generally, that the old quarterly system of finance is no longer adequate. No defense can be made for it from the Scripture as to its method. The weekly system of giving, which has the sanction of Scripture, not only as to principle, but as to method (1 Cor. 16: 2), has been introduced into a number of the churches, with a very marked increase in the pastor's support, as well as in the various other funds.

There has been no desire expressed nor need experienced for a change of the ministerial system. There has been a growing sentiment in favor of a somewhat lengthened pastorate, either lengthening the time limit or removing it altogether, so that ministers may render a more constructive service to the churches which they serve. There is also a determined effort toward a more adequate support for the ministry, making it possible for them to give themselves exclusively to the work.

Baptism.

Throughout their long history, Mennonites have always maintained that Christian baptism was to be administered to believers only. Unlike the so-called Reformation, they did not carry over into their movement the Catholic superstition and practice of infant baptism. Baptism has always meant to Mennonites an outward testimony of an inward work of grace.

The prevailing mode of baptism among American Mennonites was affusion (sprinkling or pouring). When

the various evangelistic movements arose, which resulted in the Mennonite Brethren in Christ Church, no particular attention was given to the mode of baptism. Gradually, step by step, the mode of baptism which came to be agreed upon for practice in the church was immersion.

Until the formation of the United Evangelical Mennonites in 1879, no specific mention of the mode of baptism is to be found in the Disciplines of previously existing bodies. The Discipline of the United Evangelical Mennonite recommends, "that baptism be administered in the water, and the mode be left to the choice of the candidate" (Chapter III, Section 1). The Mennonite Brethren in Christ Discipline, as agreed upon by the Union Conference of 1883, changed the corresponding clause to read as follows: "We recommend that baptism be administered in the water" (Chapter III, Section 1). This was something of a compromise measure concerning the mode, which restricted the choice of the candidate to being baptized in the water, without formally providing any further choice. The Discipline was allowed to remain unchanged until the General Conference of 1896, at which time the clause on administering baptism was changed so as to read as follows: "Baptism shall be administered to believers, and by immersion only." (Chapter III, Section 1). While this might mean triune immersion, it has generally been interpreted and practiced as single immersion.

There has been no change in the Discipline on baptism since. The conviction that the church should administer baptism by immersion only, based upon a conclusion that immersion baptism measured up more nearly to every aspect of New Testament baptism, had become almost, if not altogether, unanimous. Since the

last development, resulting in the change made at the General Conference in 1896, the question of mode is so thoroughly settled that scarcely ever is there any question raised. Very seldom has the Discipline been violated in relation to baptism by immersion only, since the last change.

The historian cannot always trace causes for such changes or development, though there are always causes. One of the contributing factors, even if a minor one, was the final union of 1883, which brought into the body the Swank branch of the Brethren in Christ, who had always been immersionists. It is believed by the sincere practitioners of this established mode of baptism, that God led them to a mode of baptism which can stand every Scriptural test of the ordinance, which cannot be said of any other mode except immersion.

Young People's Work.

Though the church has, from its origin, sought the conversion of the young people, it has made but little effort to provide for the participation of young people in religious activity, except in the regular service in connection with adults. Observing the superficiality of the popular young people's societies, there has been a manifest hesitancy in introducing anything which would lead to a separation of the young people from the regular services into gatherings of their own. Children's meetings have been conducted at the camp meetings almost from the first, and Children's Day exercises have been held in some of the Sunday Schools.

A conviction has been growing among the churches, however, that there should be some kind of religious exercises provided which, though not to the exclusion

of the older ones whatsoever, would place the responsibility of the service upon the shoulders of the young people, providing them a means for the development of their spiritual talents, and an outlet for religious energy.

This conviction has been answered by the organizing of missionary societies, Bible study meetings, etc. There has been no general organization, consequently no uniformity in the effort. Beginning with July 1, 1915, the *Gospel Banner* supplied Bible Study outlines, arranged by ministers in various conferences, designed to provide a suitable program for weekly Bible Study meetings for both young and old, purposing to enlist the young particularly in Bible study. This has been the nearest approach to uniformity in young people's work within the church.

Sanctification.

The Mennonite Brethren in Christ Church was born in a revival of experimental religion. This placed its adherents into a good state for spiritual development. Whatever regeneration led to was most certain to be reached by those who entered into the experience so whole-heartedly.

The theory of sanctification, as a definite work of grace subsequent to regeneration, came to be accepted quite generally throughout the church by 1880. When preaching of the theory of sanctification was begun, there were those throughout the conferences who testified to having entered into the experience without having known the theory of it.

Beginning with the December issue, 1878, the *Gospel Banner,* then the organ of the United Mennonites, carried the following statement in its business card, as to

the purpose of the publication: "Its most prominent theme shall be holiness unto the Lord." This is possibly the first documentary evidence to be found, indicating that "holiness" was becoming a dominant theme in the new movement. In Canada, Menno Bowman became an ardent advocate of the doctrine. In Indiana, D. U. Lambert was perhaps the most aggressive exponent of holiness. In Pennsylvania, Jonas Musselman appears to have been the leader in this teaching. These were influential men, and they, together with the other ministers, seem to have experienced no difficulty in getting the people to accept the doctrine.

Perhaps one of the greatest factors in spreading the teaching of sanctification was the first camp meeting, held in Fetter's Grove, Elkhart County, Indiana, in 1880. The doctrine of holiness was made prominent at this meeting, with the result that some of the laity and even some from among the ministry sought and obtained the experience.

From this camp meeting holiness teaching spread. Both Menno Bowman, of Canada, and Jonas Musselman, of Pennsylvania, were present at this camp, which may, in part, account for their zeal for the teaching in their respective conferences later.

The following year (1881) there were three camps instead of one. In Canada, one was held at Breslau, and in Pennsylvania, one was held near Coopersburg, called the Chestnut Hill Camp. These, like the Indiana camp, proved to be "holiness" camps. D. U. Lambert, who had been secured to assist in the Breslau camp, reported in part as follows: "The principal effort of the meeting was for the promotion of Scriptural holiness. Many entered by faith into the experience, and are now sing-

ing, 'I am washed in the blood of the Lamb.' Others that were prejudiced against the doctrine, having a theory of their own, had their foundation swept away. Thus 'Holiness unto the Lord' gained the day."[3] Jonas Musselman, reporting the Chestnut Hill Camp of that year, wrote: "The meetings were conducted strictly on the holiness line, and quite a number entered the land of Beulah. Some at the commencement could not understand what these things meant, and were in doubt whereunto they might grow. But as the power of God was so wonderfully displayed, many began to change their minds and concluded that, after all, it is better in the land of Canaan. Praise God for the power! Each day and night He gave us a new baptism of the Holy Ghost."[4]

The Discipline of the Evangelical United Mennonites of 1880 contains the following article on Sanctification:

On Sanctification.

"Sanctification necessarily follows justification and regeneration; for by it is implied a setting apart for the continual service of God, the individual, justified, and regenerated; also a cleansing from inbred or original depravity, which is removed only by the application and cleansing process of Christ's blood. It is an instantaneous act of God, through the Holy Ghost, by faith, in the atoning merits of Christ's blood, and constitutes the believer holy; inasmuch, as it excludes depravity and all unrighteousness from the heart. He, therefore, is perfect—

[3] Gospel Banner, October 1, 1881, p. 149.
[4] Gospel Banner, September 15, 1881, p. 142.

perfectly saved—the will of God perfectly performed in the soul.

"By sanctification, or perfect love, is also implied a development or perfection of those heaven-born principles imparted to us, or imbibed in the heart in regeneration; and it is a state which is not only the privilege of Christians to enjoy, but the duty of every child of God to seek after and attain unto, which is evident from the Word of God, as it is said: 'For this is the will of God, even your sanctification,' and again: 'Be ye holy, for I am holy.'—Matt. 22:37, 38; Lev. 19:2; Heb. 12: 14; 1 Cor. 1:30; and Eph. 1:4." Article XII.

The General Conference of 1888 aimed at the strengthening of the article, adding the word "Entire" to the heading of the Discipline article, making the heading to read: "Entire Sanctification"; also omitting one paragraph and adding some outlined teaching on the subject. There have been several changes made since in the wording of the article in the Discipline. The General Conference of 1882 included the volume entitled "Lessons in Holiness" in the original ministers' Reading Course, and it has remained there ever since. Holiness Conventions have been common since 1900 or a little earlier. The first and main paragraph of the article as it now stands in the Discipline reads as follows:

ENTIRE SANCTIFICATION.

"Entire sanctification necessarily follows justification and regeneration, for by it is implied a setting apart for the continual service of God the individual justified and regenerated; also a cleansing from inbred sin or original depravity, which is removed only

> by the application and cleansing process of Christ's blood. It is an instantaneous act of God, through the Holy Ghost, by faith in the atoning merits of Christ's blood, and constitutes the believer holy." —Chapter I, Article 12.

Again, it is not easy to point out all the factors which entered into the development made in the church, in relation to this doctrine. A Free Methodist in one community, a United Brethren in another, and an Evangelical in still another, may be accredited with having been instrumental in bringing the doctrine of sanctification to the attention of the church. The writings of A. Sims, Geo. D. Watson, John S. Inskip, and others fell into the hands of these zealous Christians and exerted their influence. But the cause was more likely inherent than external or visible. People, truly converted and walking in the light, were led to see their privilege and duty in relation to being cleansed from all sin, and they embraced the provision. God providentially permitted such human agencies as have been or may be pointed out to direct a willing and obedient people into the deeper things of Christian experience.

The Second Coming.

The doctrine of Christ's return began to receive special notice by various ministers along about 1890. The teaching received attention at the various camp meetings, and articles were written and selected for *The Gospel Banner* on the subject.

With a rapidity and unanimity almost surprising, the church accepted the pre-millennial view of Christ's second coming. At the General Conference of 1896 an article

was arranged for the Discipline on the subject of the "Second Coming" and one on the "Millennium," outlining briefly the teaching of the New Testament on these subjects (Article XVII and XVIII). They have remained unchanged, and the teaching is general and prominent throughout the conferences.

Militarism.

One of the historic and fundamental tenets of Mennonite faith is peace and good will. This doctrine has been taught under the captions of "Non-resistance," "Self-defense," and "Revenge." Its underlying principle has always been that Christians must not employ carnal weapons or physical force to attain any end whatsoever, in times of peace or war.

For the sake of this faith many Mennonites gave up home and property, migrating from one European country to another, and finally to America, in quest of freedom from military service. Some even gave up their lives for their faith.

The M. B. C. Church has maintained the historic Mennonite attitude on this subject. Having arisen in a time of comparative peace, and little expecting that non-resistant faith would be submitted to any severe test in America, too little emphasis was placed upon the teaching.

When the World War broke out, the church was scarcely prepared for the test to which it was to be subjected. But it was the rare exception when a young man volunteered for army service, and it was not general that so-called "non-combatant" service was accepted. Most of the young men either secured farm furloughs, thus rendering service of a non-military nature, or where no

favorable action could be secured, paid the price of their non-resistant attitude by suffering segregation in military camps or serving sentence in federal prisons. Thus they became, as Rufus W. Jones in his book, entitled, "A Service of Love in War Time," calls the young Quakers who suffered during the war, "Keepers of the Faith." In Canada, where Mennonites were given exemption from military duty, but were disfranchised, the young men accepted quite willingly the loss of a measure of citizenship rights that they might be true to their faith. The purchasing of war bonds was not generally practiced on account of their direct connection with the prosecution of war.

General Statement.

Apart from the above-named practices and doctrines, there have been no particular developments. There has been some trend toward participation in political matters, but in a modest way. The church maintains her attitude very definitely against oath-bound societies and oaths. The sacrament and the washing of the saints' feet are perpetuated and observed together. The General Conference of 1888 provided an article for the Discipline on "Divine Healing" (Article XIV), and recommended that each minister preach on the subject at least once a year. The use of musical instruments in public worship is left to the decision of the respective annual conferences. Life insurance is discouraged. Non-conformity to the world is enjoined, and Scriptural modesty in matters of dress, excluding the use of the articles which are forbidden in the Word of God, as "gold, pearls, and costly array," are required by the Discipline (Section VIII).

CHAPTER XIII.

Publishing Interests.

That the founders of the church had a keen sense of the power of the printed page and felt the need of a church periodical early, is evident. About the year 1877 the Canadian brethren, then the United Mennonites, issued a trial copy of a periodical called *The Gospel Messenger,* which was to have been issued monthly. The enterprise evidently did not receive sufficient encouragement to warrant continuing, at least no more issues were printed.

But the need for a church periodical continued to be realized. In the first issue of *The Gospel Banner* the need is expressed as follows: "That as a church we need a church organ is too plain to admit of any argument. Although our organization is yet in its infancy—only a few years' standing—only too long has it been without a special medium through which to advocate its object, defend its position, and diffuse its sentiments." In the same issue the purpose of such a periodical is stated: "*The Gospel Banner* shall be a plain and free, outspoken exponent of the faith and doctrines of the Bible as understood by the United Mennonites, without any design of marring the feelings or of gratifying the selfish principles and vain desires of our fellowmen."

The launching of *The Gospel Banner,* which has ever since been the official organ of the church, came about in this way. A conference of the United Mennonites was in session in Natawasaga Township, Simcoe County,

Ontario, from June 5-7, 1878. The need of a church periodical was discussed and a plan for the publication of such a periodical was outlined by Elder Daniel Brenneman. After the discussion the following resolution was passed:

"*Resolved,* That D. Brenneman will proceed at once with the editing and printing of a church paper called *The Gospel Banner,* to be printed at Goshen, Indiana."[1]

Accordingly, *The Gospel Banner* made its first appearance in July, 1878, and was published monthly throughout the balance of that year, containing eight pages. The subscription price was fixed at one dollar a year. The managing committee was composed of Peter Geiger, Joseph E. Schneider, and Jacob Y. Shantz.

For the first half year the publication of *The Gospel Banner* was assumed personally by the Editor, and in the manner published, the subscriptions almost paid the cost of printing. At the annual conference in Indiana, in October, 1878, it was requested that the new periodical be published by the church, and that, as soon as possible, it should also be printed in German, or at least with a German supplement. The following members from Indiana were added to the managing committee: John Krupp, D. U. Lambert, and William Moyer. The managing committee was then composed of three from Canada and three from Indiana. It was also decided that funds be solicited to purchase type, press, etc. Plans for further development of the publishing interests were left to the General Conference.

During the six months of 1878 that *The Gospel Banner* was published, it was printed by the Goshen Times

[1] Gospel Banner, July, 1878, p. 7.

Company. Early in 1879 type was purchased and the composition was taken care of by *The Gospel Banner* office, which occupied an upper room on Main Street, in Goshen, but the press work continued to be done by The Times Company, until late in 1879, when a printing press was purchased on which to print *The Gospel Banner*. A small job press had been installed early in 1879.

Beginning with 1879, *The Gospel Banner* continued to be published as an eight page monthly, but was printed in both English and German, the German periodical being called *Evangeliums Panier*.

The General Conference which convened in June, 1879, in Blair, Ontario, passed resolutions, making the printing establishment the property of the church, authorizing the continuation of *The Gospel Banner* in both languages; that it be published semi-monthly after 1879, also planning a campaign for funds for the publishing house. D. Brenneman was made Editor and T. H. Brenneman Assistant Editor. A publishing committee was elected, three from Canada, and three from the United States.[2] The price of *The Gospel Banner* and the *Evangeliums Panier* was to remain the same as when published as monthlies, one dollar per annum, each, or both papers to one address for a dollar and a half.

At the Union Conference, held in Upper Milford, Lehigh County, Pennsylvania, in November, 1879, there were two members added to the publishing committee to represent the Pennsylvania Conference, in the persons of John B. Gehman and John Traub.[3]

The managing committee decided at its meeting, in November, 1879, to open a book store in connection with

[2] Gospel Banner, July, 1879, p. 3.
[3] Gospel Banner, December, 1879, p. 8.

The Gospel Banner office, and chose Benjamin Bowman as Editor of the *Evangeliums Panier* and manager of the book store.[4] The book store was carried on under the name of U. E. Mennonite Publishing House. This proved an unprofitable venture, as the constituency was too small to support an institution of this kind. This, together with some jobs of considerable size which were printed for others but which could not be collected for, embarrassed the young publishing concern somewhat financially. It was already carrying a heavy load in attempting to issue two periodicals (one German and one English), eight page semi-monthlies, to a small constituency at $1.50 a year for both. The circulation of the English periodical at this time was about a thousand copies, and the German periodical approximately five hundred copies. Frequent appeals were made for support, and funds were solicited. Benjamin Bowman continued in this relation until April, 1881.

During the month of May, 1881, *The Gospel Banner* office was moved into a new building on South Main Street, Goshen, which Jacob Y. Shantz, of Ontario, had erected for the purpose and which had been rented from him.

At the General Conference of October, 1882, held at the Bethel Church, Elkhart County, Indiana, D. Brenneman was elected General Agent and Traveling Missionary; T. H. Brenneman, Editor of both periodicals; and John Traub, of Pennsylvania, as manager of the printing establishment.[5]

Beginning with the issue of November 15, 1882, the *Church and Home*, the periodical of the Wenger branch

[4] Gospel Banner, December, 1879, p. 3.
[5] Gospel Banner, October 15, 1882, page 153.

of the Brethren in Christ Church, was consolidated with *The Gospel Banner,* becoming a department of the same, occupying two pages. This department continued to be edited by the periodical's former Editor, Dr. C. Nysewander. The additional subscribers, thus brought together with the growth of *The Gospel Banner's* subscription list, necessitated an issue at that time of 2,600 copies (both languages).

At the close of the year, 1884, the managing committee found itself face to face with a serious financial situation: a considerable debt had accrued. The Editors had always been paid but a small salary. D. Brenneman received from $200 to $600 per year as Editor. Benjamin Bowman received $400 per year as business manager and Editor of the German periodical. But the expenditures and investments had been out of proportion to the income. The managing committee, then composed of J. W. Buzzard and Christian Nusbaum, of Indiana, Jacob Y. Shantz and John Troxel, of Canada, and John Gehman and Abel Strawn, of Pennsylvania, decided to move the printing plant to Kitchener, Ontario (then Berlin), and elected Casper Hett, formerly of Philadelphia, but who had been a typesetter in *The Gospel Banner* office for several years, as Publisher. The reason, as assigned for this move, in an "Explanation" made in *The Gospel Banner,* issue of April 1, 1885, is "cheaper rent, postage, fuel, etc." A program of economy was evidently to be inaugurated so as to avoid further financial embarrassment. The plant was moved to Kitchener, and the first issue printed in the removed plant was dated February 15, 1885. Beginning with 1885, *The Gospel Banner* was made sixteen pages, but reduced materially in the size of the page. The Editor, T. H.

Brenneman, did not remove to Canada with the publishing plant, but continued to edit the periodicals until April 1, 1885, when Joseph Bingeman, who was selected to succeed him to fill out the unexpired portion of the term, assumed the office as Editor.

At the General Conference held in October, 1885, Elder J. B. Detwiler was elected Editor. A contract was entered into with the publisher, Casper Hett, by the managing committee, and confirmed by the General Conference, whereby the church would secure the publication of its own periodicals on its own plant, which should be operated by the publisher, and also a small margin (ten percent) from job work printed in the establishment.[6] In this manner no further indebtedness accumulated. The name of the publishing house was changed to the M. B. C. Publishing House, consistent with the name of the church since 1883.

In 1888 Elder H. S. Hallman was elected Editor. A contract similar to the one described above was entered into by the General Conference with Messrs. Hett and Hallman, printers, for the publishing of *The Gospel Banner* and *Evangeliums Panier* for the General Conference term of four years.[7]

In 1892 H. S. Hallman was reelected Editor, and a contract for the publication of the church periodicals entered into with the Berlin Publishing Company, Ltd.[8] This company also operated the original printing plant of the church, together with other equipment. General Conference instructed that *The Gospel Banner* be made a weekly (16 pages), and that the *Evangeliums Panier*

[6] Gospel Banner, November 1, 1885, p. 10.
[7] Gospel Banner, November 1, 1888, p. 13.
[8] General Conference Minutes, p. 146.

be reduced to four pages and continue to be published semi-monthly.[9] The plant of this company was partially destroyed by fire after a few years, and their business was sold. H. S. Hallman was again elected Editor in 1896, with C. H. Brunner as Editor of the Sunday School Department.

The old debt which had accumulated during the earlier years of the publishing work hung heavily upon the church. During the time persistent efforts had been made to raise enough money among the various conferences to liquidate this debt. Some had given freely, while others did not do so. Some misunderstandings stood in the way of a complete adjustment. In 1898 H. S. Hallman proposed to take the printing plant of the church, operate it, publish *The Gospel Banner* (the *Evangeliums Panier* having been discontinued by this time), and pay the remaining indebtedness of about two thousand dollars (twelve hundred and forty-eight dollars with accumulated interest),[10] from the earnings of the plant. This proposal was accepted. An executive committee had been elected by the General Conference of 1896 to take the place of the former Managing Committee, who were to have charge, among other things, of the publishing interests of the church. The above contract with H. S. Hallman was entered into by the former Managing Committee, which was permitted to hold over until the obligation of the printing plant was met. By 1904 the debt on the printing plant had been paid off, and the Secretary of the Managing Committee, John Troxel, so informed the General Conference of that

[9] General Conference Minutes, p. 144.

[10] General Conference Minutes, p. 270.

year.[11] A vote of thanks was given H. S. Hallman, as follows:

"WHEREAS, H. S. Hallman assumed the indebtedness of *The Gospel Banner,* about six years ago, and has, in the face of much difficulty and with a great deal of hard work, and under the blessing of God paid the debt in full; therefore

Resolved, That we as a conference express our sincere thanks and deepest appreciation of his faithfulness in carrying out his undertaking."[12]

H. S. Hallman was reelected as Editor in 1904, with O. B. Henderson as Assistant Editor. Again a contract was entered into between him and General Conference, by which he operated the plant upon his own responsibility, printing *The Gospel Banner* for the church and paying the assistant editor out of the earnings of the publishing and printing business, as a whole. O. B. Henderson served as Assistant Editor from January 1, 1905, until April, 1907, when he resigned.

At the General Conference held at Brown City, Michigan, 1908, a contract was entered into with The Union Gospel Printing Co., by which the said company assumed the publication end of *The Gospel Banner* for eight years (1908-1916). Elder C. H. Brunner was elected Editor in 1908, and gave four years of editorial service free. J. A. Huffman was elected Editor in 1912, and served during the latter four years of the eight years that *The Gospel Banner* was published by The Union Gospel Printing Co. The Executive Committee was authorized by the General Conference of 1908 to dispose of the

[11] General Conference Minutes, p. 270.
[12] General Conference Minutes, p. 281.

church-owned printing machinery, which was done, and the church discontinued printing entirely.

At the General Conference held at New Carlisle, Ohio, in 1916, J. A. Huffman was made both Publisher and Editor. In order that *The Gospel Banner* might be put upon a sounder business basis, it was reduced to eight pages for a year, until the Executive Board could find a solution for the problem by which it could safely be made a 16-page weekly (50 issues per year) again. This was done at the close of the first year, and the subscription list has had a steady growth to date (1920). Over three thousand copies are issued weekly, size of page being 9¼ by 13½ inches.

The solution of the problem of the church periodical deficit came about in this way:

About 1902 a book business was started by J. A. Huffman in New Carlisle, Ohio. This business was moved to Dayton, Ohio, a few years later and incorporated under the name of The Bethel Publishing Company, with J. A. Huffman as President. The business grew until it had become well established, serving most of the Mennonite Brethren in Christ conferences in an unofficial capacity, and a large outside constituency, proving itself a success.

Realizing that the only immediate solution for the publishing problem of the church lay in the securing of an established publishing business whose earnings could be used to meet the annual deficit of a church periodical, which was certain to result from an attempt to supply a 16-page weekly paper, the officers of The Bethel Publishing Company, in 1917, proposed to the Executive Board to transfer all the publishing assets and interests, including Sunday School periodicals, copyrights, stock,

mailing list, good will, etc., at a figure which the Executive Committee recognized as reasonable. The company had once operated presses, but this had been abandoned for a method to them more satisfactory—that of using the presses of other printers, contracting for the mechanical work to be done, thus avoiding great investment and expense, as well as trouble.

A solicitation for funds with which to make the purchase was begun under the name of The General Conference Forward Movement, with the result that sufficient money was raised. The business was taken over on January 1, 1918, and has been conducted for the church since that time. The annual earnings of the general publishing business, thus secured, and located at New Carlisle, Ohio, have been sufficient to meet the annual deficit accruing from the publication of *The Gospel Banner*.

The General Conference held at Kitchener, Ontario, in 1920, reelected J. A. Huffman as Editor for a third term. The Executive Board assumed the responsibility of the publishing business, and employed J. N. Pannabecker as manager.

Disciplines.

Ever since the first union in 1875, the church has striven toward a printed statement of its faith and practice. Even before the earliest union, several bodies had their printed Disciplines; the Evangelical Mennonites, which was printed in 1867; and the Brethren in Christ, which was issued in 1879. At the United Mennonite Conference, held in Ontario, in June, 1878, a committee of three was chosen to formulate a Discipline, to be submitted to the next annual conference. The committee

was composed of Solomon Eby, Benjamin Bowman, and J. H. Steckley. The committee reported at the next annual conference, and the Discipline was approved and ordered published, both in English and German. By March, 1880, the Discipline was ready for delivery, and since the union of 1879 had taken place in the meantime, bears the name of the Discipline of the United Evangelical Mennonites of the United States and Canada.

Naturally enough, this Discipline was published at *The Gospel Banner* office, Goshen, Indiana. As a result of the union of 1883, and various General Conferences which made revisions in doctrine and practice, the Discipline has gone through a number of revisions. This has always constituted a part of the publishing interests of the church, and has been conducted in connection with *The Gospel Banner.*

Song Books.

The effort toward the solution of the song book problem is almost as old as that concerning a church periodical and a Discipline. At the first General Conference of the United Mennonites, held in Blair, Ontario, in June, 1879, a committee of three, composed of Solomon Eby, Daniel Brenneman, and Benjamin Bowman, was elected to compile a suitable hymn book. The English hymn book was ready by January 1, 1881, and contained about 600 pages with 900 hymns, and sold for one dollar. The German edition was ready about October, 1882. Thus hymn book publishing was also assumed as a part of the publishing interests of the church.

By 1892 the hymn book was thought to need revision, and a committee, composed of W. B. Musselman, D.

Brenneman, and H. S. Hallman, was elected for that purpose, with authority to proceed to publish.[13] This was done in the English language, and the book was called The Standard Church Hymnal.

It seems that the use of the Hymnal never became general. This called for a resolution at the General Conference of 1896, as follows:

"*Resolved,* That the Standard Church Hymnal of our church, as compiled by the committee of last General Conference, be used in all our regular English church services."[14]

A motion was made at the General Conference of 1900 to have a new Hymnal, but was defeated.[15] Since that date no church hymnal has been published nor strongly advocated, possibly due to the persistency with which music publishers have pushed their products. The Ontario, Michigan and Canadian North West Conferences, however, jointly issued a Hymnal in 1907, which was used quite generally in these conferences for a number of years.

Young People's Paper.

The first effort to supply a periodical for young people was made when *The Youth's Monitor* was launched on January 1, 1883. It was a small monthly paper, the subscription price of which was twenty-five cents per year. Quite a subscription list was secured, but after a few years it was discontinued. A paper called *The Youth's Banner* was published by H. S. Hallman for a number of years, a semi-monthly, which had a circula-

[13] General Conference Minutes, p. 133.
[14] General Conference Minutes, p. 197.
[15] General Conference Minutes, p. 257.

tion of 1,400 copies in 1900,[16] but it, too, has been discontinued for some time.

Almost throughout the period of the publication of *The Gospel Banner,* a Youths' Department has been conducted and in recent years, both a Young People's Department and a Boys' and Girls' column have been strongly featured.

Sunday School Literature.

Early in the history of the church was the discovery made that the Sunday Schools should be furnished with a literature which would teach the work of God as believed by the church. On account of the limited constituency, the only solution which seemed possible was to select the best which was available and encourage the Sunday Schools to order such through the publishing house.

The necessity for a suitable series of Sunday-School literature became so apparent, that the following resolution was passed at the General Conference of 1900:

"Whereas, some questionable literature has been used; therefore

"*Resolved,* That we recommend each annual conference to make an effort to ascertain the amount of Sunday-School literature they can use, and consult the Publisher, H. S. Hallman, who, under existing circumstances, shall have the right to decide the advisability of publishing the same."[17]

The constituency was evidently considered too small to maintain a series of Sunday-School literature. At any rate, is was not launched.

[16] General Conference Minutes, p. 242.
[17] General Conference Minutes, pp. 255-256.

PUBLISHING INTERESTS.

On January 1, 1911, The Bethel Publishing Company launched a complete series of Sunday-School literature, called The Bethel Series, edited by J. A. Huffman. Although published with a view of supplying a larger constituency than the church, the series was edited for the purpose of furnishing the Mennonite Brethren in Christ Church with a series of Sunday-School literature which would meet the long-felt need in every way. The series was successfully maintained, and most of the Sunday Schools of the church availed themselves of the privilege of their use. This Series has grown constantly. It was not until the Executive Board secured the publications of The Bethel Publishing Company on January 1, 1918, that the problem of a Sunday-School literature was solved by the church.

Other Publications.

Prior to 1920, the Publishing House also produced several much-needed record books, such as The Ideal Church Record, The Pastor's Pocket Record, The Bethel Sunday School Record, etc.

Conference Publications.

Besides the efforts of the church as a whole to carry forward its publishing work, some efforts have been put forth by individual conferences.

The Pacific Conference began the publication of a small monthly periodical in 1911, called *The Gospel Preacher.* It was continued until 1915, when it ceased to be published.

The Pennsylvania Conference, along about 1915, launched a series of Sunday-School literature called *The Christian Life Series,* and two years later began the

publication of a conference periodical, called the *Eastern Gospel Banner,* besides several other periodicals.

The publishing interests of the church have passed through various experiences. Although progress has been slow, the publishing work of the church has never been on a sounder nor more satisfactory basis, and the indications are that the church will, in an increasing manner, avail herself of the use of the silent but powerful printed page, and occupy her own literary field, surrounding herself and constituency with an enlarging body of church literature.

CHAPTER XIV.

Foreign Missions

The term "missions" has been a frequently used one all during the progress of Mennonite Brethren in Christ history. Sometimes it included in its scope one thing, and at another time other things. The little Mennonite Brethren in Christ group that settled in the Sunflower State prior to 1880 and constituted one of the earliest classes of the church west of the Mississippi, was frequently referred to as the "Kansas Mission." Thus a group of Christians without a regular pastor, somewhat isolated, was a "mission." Then the Macedonian call of the heathen began to be heard and heeded, and the differentiating term which was used was "Foreign Missions," and the former came to be called "Home Missions." Later the needs of the cities with their neglected population were pressed upon the people, and a new field of activity was entered, which was called "City Missions." "Home Missions" then included such efforts as were made to build up groups of Christians into classes or local churches. "Foreign Missions" embraced all work done to bring the Gospel to unevangelized peoples. "City Missions" represented the church at work in her endeavor to carry the Gospel into the lanes and streets of the crowded city. With these meanings the above terms are used in this and the following chapter.

Inasmuch as Home Mission work has constituted a large part of the building up of various Conferences, with scarcely a dividing line between it and regular

church work, we shall not detain with any special treatment of it—the story would be too long and too complex. In some real sense, the whole of the history of the church, apart from Foreign and City Missions, is a story of Home Missions. Consequently, this chapter will be devoted to Foreign Missions, and the next chapter to City Missions.

That the church was from the earliest interested in Foreign Missions is quite evident from its expressed desire to enter upon such activity. The commission relating to the "uttermost parts" seems to have rested heavily upon these zealous followers of Christ.

Prior to 1867, the Evangelical Mennonites of Pennsylvania had organized a Missionary Society. The constitution of this society which was to embrace Home and Foreign Missions, was as follows:

CONSTITUTION.[1]

WE, as a small branch of the Christian Church, feel in duty bound to render obedience to the precepts of our Lord and Savior, who offered up his life out of love towards us, in order to redeem us from eternal death; since he has commanded his Apostles, as well as all who love him, to go into all the world, to preach the Gospel to every creature (Mark 16:15), and to preach repentance and remission of sins among all nations (Luke 24:47), we, as a small division of the Mennonite Society, feel it also our duty to organize a Missionary Society to contribute our mite to the great work of our Lord. May the Lord grant willing hearts and open hands, besides his rich blessing.

ARTICLE 1. This society shall be called "The Home and Foreign Missionary Society of the Evangelical Mennonite Society of East Pennsylvania." The aim of it shall be to hit upon such measures, by contributions and means of prayer, that the kingdom of Christ may be extended by missionaries.

[1] **Evangelical Mennonite Discipline, Edition of 1867.**

ARTICLE 2. Every congregation shall organize a missionary class, and the preacher or deacon shall hold a missionary meeting every three months, and every member of our society, quarterly, shall voluntarily contribute a certain sum for its support, according as the Lord has blessed him. Also, members of other confessions may join such classes to assist in advancing the work of the Lord.

ARTICLE 3. The society shall hold a yearly meeting a short time before the spring sitting of the semi-annual conference, to elect officers for the society and to transact other business; on which occasion a missionary sermon shall be preached and a public collection shall be held for the benefit of the missionary cause.

ARTICLE 4. The officers of this society shall be a president, a secretary, and a treasurer, who shall all be members of the Evangelical Mennonite Society, and shall be elected annually; by its agreement, however, they shall be eligible again.

ARTICLE 5. Every congregation or missionary class shall elect a secretary and a treasurer for a term of three years. The duty of the secretary shall be to keep a book in which he shall enter the names of the members opposite to their contributions. The treasurer shall receive all contributions paid in and shall annually pay them over to the chief treasurer of the society.

It shall be the duty of the president to see that the regulations of the constitution be observed in all respects and to preside over the yearly meeting and all business meetings; in case, however, the president be absent, deceased, or deposed from his office, the secretary shall take his place.

ARTICLE 8. The secretary shall take note of all the transactions of the society and transcribe them in a register, shall record the amounts collected which at each meeting are handed in to the treasurer, and keep an account of other contributions to the society. In case the offices of the president and secretary have become vacant, their duties shall devolve upon the treasurer until their places be filled by an election at an annual meeting. Should the office of the treasurer become vacant, the president shall appoint a person to fill the vacancy until an annual meeting of the society. Should it become necessary at

any time for the secretary to take the place of the president, he may appoint himself an assistant.

ARTICLE 8. The treasurer of the society shall receive all moneys of the class treasurers, and all bequests or presents given for the society, and shall keep a book in which he shall enter punctually all the receipts of the society; both he and the secretary, every time after a lapse of six months, shall present their books at the sitting of the semi-annual conference and exhibit an accurate account of their receipts and expenditures.

ARTICLE 9. Every preacher who has been commissioned as a missionary by the Council shall present to the conference an accurate report of his travels and labors, and of his receipts and expenditures, semi-annually or annually, as he shall be called upon, and the conference shall then grant an order on the treasurer in his favor, specifying the amount he shall pay him out of the treasury.

ARTICLE 10. At any time an addition or amendment may be made to this Constitution by agreement of two-thirds of the Council members.

This constitution is of historic interest, since it represents the first organized effort for the purpose of missionary endeavor in the history of the movement.

At the annual conference of the Evangelical United Mennonites of Canada, held in Waterloo, Ontario, in June, 1881, a Foreign Missionary Society was organized. A committee of three, consisting of J. Y. Shantz, J. H. Steckley, and John McNally was elected to formulate a constitution.[2]. This was the first definite step toward purely foreign missionary effort in the church. The committee appointed to formulate a constitution reported at the annual conference of 1882, but the constitution formed was considered inadequate, as it failed to specify certain important items. A new committee, composed of J. Y. Shantz, John McNally, and Joseph

[2] Gospel Banner, June 1, 1881, p. 93.

Bingeman was appointed to perfect the constitution.[3] This committee reported at the annual conference of April, 1883, and the constitution was adopted.[4] The constitution has seven articles, as follows:

CONSTITUTION.

ARTICLE 1. This society shall be known as the "Foreign and Heathen Missionary Society of the E. U. Mennonite Church of Canada."

ARTICLE 2. The object of this society shall be the spreading of the Gospel in foreign countries and among the heathen in our own country. Funds to be raised for this purpose by collections and voluntary subscriptions. Bequests to advance the glorious cause shall be faithfully carried out.

ARTICLE 3. Any person paying one dollar or collecting two for this society shall be a member for one year. Any person paying twenty dollars, either at once or in four equal annual installments, shall be a life member and shall receive a certificate to that effect. Any person paying fifty dollars in one payment shall be an advisory member of this society.

ARTICLE 4. The officers of this society shall consist of a president, secretary, treasurer, and five directors, chosen annually by the yearly conference from among the life members and advisory directors of this society. These five directors shall form the executive body. They shall hold one meeting just previous to or during the sitting of the annual conference—to frame and deliver report to the annual conference. If required, the directors may hold as many meetings as they think necessary during the year—such meetings to be called by the president, or, in his absence, by the secretary and treasurer. The secretary and treasurer shall hold or invest all moneys bequeathed or collected for the society, to the order of the five directors, or a majority of the same. The directors shall have power to provide for expenses in publishing reports, issuing circulars to further the cause, out of the fund, and otherwise

[3] Gospel Banner, May 1, 1882, p. 71.
[4] Gospel Banner, May 1, 1883, p. 68.

to wisely appropriate such funds as they may have for the purpose according to Articles 1 and 2.

ARTICLE 5. It shall be the business of each minister to bring the importance of the cause before their respective charges.

ARTICLE 6. Branch societies may be formed in each Sabbath school. Each member of such school, whether teacher or pupil, can become a member of such branch society for one year by paying twenty-five cents and shall get a ticket of membership. The funds raised by such societies shall be regularly paid into the hands of the secretary-treasurer of the society by the secretary-treasurer of such Sunday school half yearly.

ARTICLE 7. To effect a change in this Constitution it shall require two-thirds of the votes of the members of the society present at a meeting for such a change, due notice having been given of such meeting to each member.

This constitution has historic value, as it is the first constitution of a purely Foreign Missionary Society within the history of the church. That the society was getting practical results is evidenced by the fact that in 1882 the amount of $138.00 was turned over to S. S. Haury for work among the Indians in the United States, and there remained in the treasury $94.25, which was put on interest until next year.[5]

The General Conference of 1882 passed the following resolution:

"WHEREAS, We see the great necessity of doing Foreign missionary work, and inasmuch as many have manifested a desire to contribute to the cause; therefore

Resolved, That each annual conference adopt a system to collect foreign missionary funds and report the same to the next General Conference."[6]

[5] **Gospel Banner, July 1, 1882, p. 101.**

[6] **General Conference Minutes, p. 44.**

FOREIGN MISSIONS.

At the General Conference of 1885, the following resolution was adopted: "That each annual conference put forth earnest efforts to raise means for Heathen Mission Work, and each minister preach at least once a year at each of his appointments on the subject."[7]

The foreign mission interest, in its earliest manifestation, did not have organized direction. The church was too busy with the organization and prosecution of home interests to enter so early upon the larger missionary program.

It was not until 1890 that the first M. B. C. missionary set foot upon heathen soil. Eusebius Hershey, of Pennsylvania, felt the call of God upon the church, and since there were no others who were ready to go, decided to go to Africa, in the above named year.

This pioneer missionary to Africa had been a veritable home missionary for forty years, traveling almost incessantly. He distributed tracts, prayed with people, and preached everywhere he went. In 1882 he reported that he had labored in Ontario eleven times, as well as having been in the west. He was weak in body but courageous in spirit, never failing to make use of the opportunity to press Christ's claims upon the church to evangelize the world. He was married, had a wife and daughter, but was seldom at home. At the Union Conference of 1883 he announced that the church would have a missionary in the foreign field before long, but this all seemed too wonderful to believe.

When Hershey sailed to Africa in 1890, he went without a commission from any conference. He was considered too aged for the undertaking. It is stated that

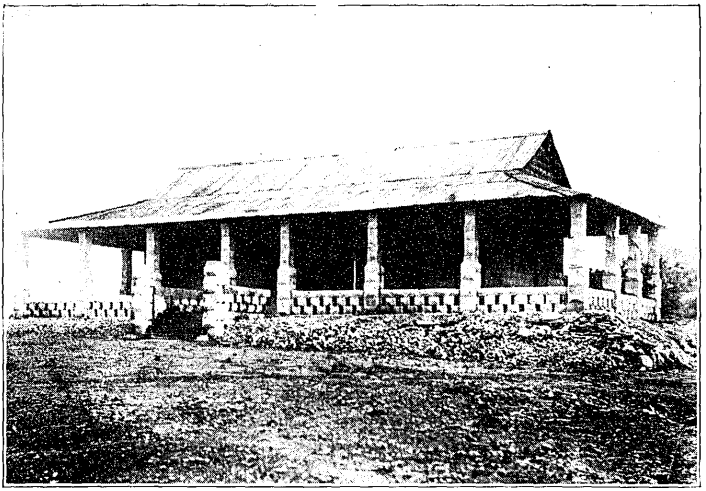
[7] General Conference Minutes, p. 59.

as his vessel left the harbor, he stood with his right hand pointing heavenward until he passed beyond the range of vision. He was not only going to Africa, but evidently to heaven, by way of Africa, for he soon succumbed to the African climate, and his body lies buried in the sands of Liberia.

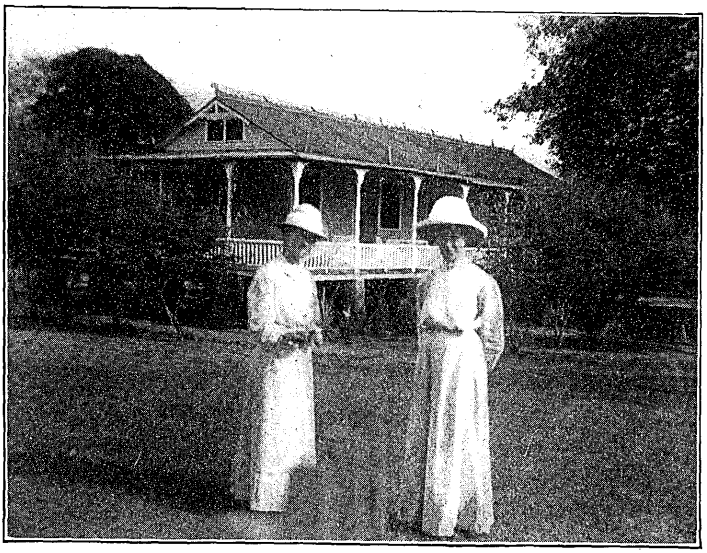
It might appear to the casual observer that Hershey's African mission was a failure; but not so. While he took no direct conference approval nor commission, he took, unknown, perhaps, to himself and others, the hearts of a score or more of future missionaries. God had used him to press the cause of missions upon hearts in the homeland, by precept, and then permitted him to do so by example. The earliest M. B. C. missionary in China, William Shantz, writes: "About the time that old Father Hershey went to Africa, I was hearing the call of heathen lands. This deepened my conviction that it was time that younger men should go." So God used this herald of the cross to open the way for foreign mission work in the church, and within a few years the new generation of young men and women, to whom God had spoken, began to offer themselves.

Africa.

In the light of the above one would naturally expect that the first foreign missionary energy would have been directed toward Africa; but such was not the case. It was not until 1901 that A. W. Banfield, of the Ontario Conference, and E. Anthony, of the Michigan Conference, in company with A. Taylor and C. H. Robinson, of the Soudan Interior Mission, left Canada for Africa, reaching Lokoja, West Africa, on November 29th of that year. They remained there, taking itinerating trips from



THE JEBBA STATION, JEBBA, WEST AFRICA.



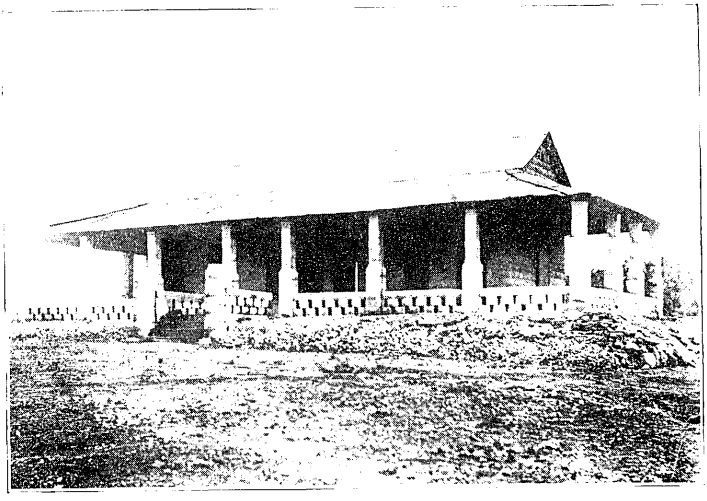
THE BUNGALOW—MISSIONARIES' HOME AT SHONGA, WEST AFRICA.

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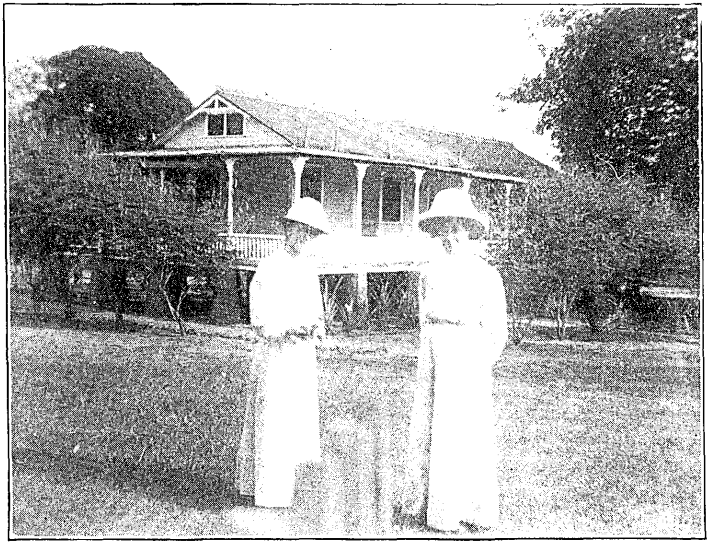
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The Jebba Station, Jebba, West Africa.



The Bungalow—Missionaries' Home at Shonga, West Africa.

that location until March, 1902, when they located at Patigi, about 160 miles farther toward the interior. At Patigi they lived in grass houses until 1903, when they moved into a mud house. The missionaries, Robinson and Anthony, were invalided home in April, 1903, which left A. W. Banfield alone on the field. He returned home in December, 1904, after he had sustained two attacks of Black Water Fever. This effort, too, seemed humanly speaking, not entirely successful. It was under the auspices of the Soudan Interior Mission (interdenominational).

In 1905 the Mennonite Brethren in Christ Missionary Society (General Board) was organized for work in Africa, with representatives from three conferences: the Ontario, Indiana and Ohio, and Michigan. A. W. Banfield was elected field superintendent. He was married to Miss Althea Priest in March, 1905, and returned to Africa in the autumn of the same year, sailing on August 27th and arriving at Shonga, about sixty miles beyond Patigi, in October. They took with them an American constructed bungalow, built in sections, which they erected at Shonga. This was a great improvement over former missionary houses, and added materially to their comfort.

Misses C. W. Pannabecker, of Ontario, and Florence Overholt (Mrs. Lang), of Michigan, reached Shonga in July, 1906. Miss E. Hostetler, of Ontario, and Ira W. Sherk, of Michigan, arrived there in August of the following year.

In 1910 Miss E. Hostetler returned home on furlough, and in July, 1911, she, in company with Mr. and Mrs. C. T. Homuth, of Ontario, arrived on the field. Miss E. M. Evans reached Africa in May, 1913, and Allen J.

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Mr. and Mrs. F. E. Hein, of the Soudan Interior Mission, came to Mokwa Station in 1917. After remaining two years, they returned to America.

In 1918, a party of seven missionaries arrived at Jebba on Christmas Eve. The party consisted of the following persons: Mr. and Mrs. Ira W. Sherk (formerly Miss Evans), Mr. and Mrs. William Finlay, Mr. and Mrs. W. Lageer, and Miss Norah Shantz. Mr. and Mrs. Sherk having been on furlough, returned as representatives of the Michigan Conference. Mr. and Mrs. Finlay represented the Alberta Conference, while the last-named three were sent from the Ontario Conference. Splendid Christmas gift from the church to dark Africa!

The M. B. C. stations were opened as follows: Shonga, 1905; Jebba, 1909; Mokwa, 1911.

In 1911 A. W. Banfield, at the invitation of the other missionary societies, began the operation of a small printing plant, which eventually grew to quite large proportions. He began Bible Society work in 1915, and in 1918 was appointed by the British and Foreign Bible Society as its secretary for West Africa, and the printing plant was transferred to the Soudan Interior Mission. During the time the plant was operated by Mr. Banfield, portions of the Scriptures and other literature were printed in eleven Nigerian languages.

In May, 1907, the Nupe Language Conference was

formed, including all the missionaries in the three societies working among the Nupe tribe. Mr. Banfield was appointed secretary and chief translator for the conference, and was asked to translate the Four Gospels, which he proceeded to do. In 1910 he translated the Acts, and in 1914 he translated from Romans to Revelation, thus completing the New Testament. He has also translated the Psalms, Proverbs, and Genesis; has compiled a Nupe-English and English-Nupe Dictionary in two volumes with over twelve thousand words; a Nupe Grammar, a book of Bible Stories of three hundred pages, a book containing six hundred and twenty-three Nupe proverbs, school books, and some hymns. It is his intention to complete the translation of the Bible into the Nupe language.

Besides the work carried on by the M. B. C. Missionary Society in Africa, several other missionaries were representing the church in other parts. Miss Ida Mae Compton, of the Nebraska Conference, went to British-South Africa in 1903, under the Hepzibah Faith Missionary Association. She labored with this society until October, 1909, when she returned to America. She died in December of the same year. Miss Maude Cretors, also of the Nebraska Conference, went to British-South Africa in 1904. She labored with the Hepzibah Faith Missionary Association until 1906. The rest of her ten years in Africa were spent laboring with the Free Methodists at various stations in British South Africa. She returned in 1914. In 1916 the Pennsylvania Conference adopted as their missionaries Mr. and Mrs. E. E. Crist at Boma, Congo Belge, West Africa; also in 1917, E. R. Hess, and in 1920, M. E. Barter, of the same place.

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The first M. B. C. missionary in China was William Shantz, of Canada, who went in 1895. He remained on the field eleven years before returning on furlough. After he had been on the field about six years, he married Miss Mary Davidson, a missionary of the Baptist Church, who later united with the M. B. C. Church. They have labored continuously in China under the Christian and Missionary Alliance, although supported by the Ontario Conference. Their field has been Wuhu and Tatung. Mr. Shantz has the distinction of being the first missionary sent out by the M. B. C. Church fully credentialed and supported.

Miss Ella Rudy, then of the Indiana and Ohio Conference, went to China in 1907. She, too, labored under the Christian and Missionary Alliance, being partially supported by her conference.

C. F. Snyder, of the Pennsylvania Conference, went to China in 1897, where he labored under the C. and M. Alliance Board. Miss Phoebe P. Brenneman, of the Indiana and Ohio Conference, went out in 1904, and was married to missionary Snyder in 1908. They have labored extensively in Kansu Province, although they spent several years in Thibet. Mrs. Snyder's support was later assumed by the Pennsylvania Conference.

Since 1913 W. N. Ruhl has also represented the Pennsylvania Conference in Kansu Province; also William Christie, since 1915.

South America.

Missionary interest in South America dates to 1897, when Mr. and Mrs. H. L. Weiss went to Chile, and opened work in that republic. They were reinforced



A Few Missionaries and Native Christians of Hochow, Kansu Province, China.



Baptismal Scene in Chile, South America, Principally Among the Indians.

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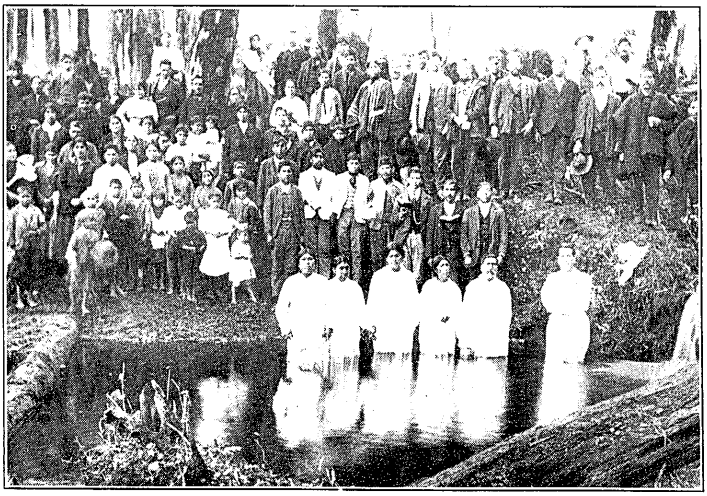
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in 1904 by the coming of Mr. and Mrs. H. W. Feldges. Mr. and Mrs. M. P. Zook have labored in Chile since 1905. Miss Anna LaFevre was added to the force of workers in 1911, and Mrs. Nettie Meier in 1919, the latter not being a member of the M. B. C. Church, but supported, with the above-named, by the Pennsylvania Conference. The work in Chile has been conducted in the regions of Osorno, Valdivia, Victoria and Temnco.

In December of 1908, Miss Frances Bechler, of the Pacific Conference, sailed for South America, arriving there in February of 1919. She spent several years laboring in the regions of Valdivia and Valparaiso, Chile. She was called to her reward in 1911. Her labors were in connection with the Christian and Missionary Alliance Board, though supported by her conference.

Turkey.

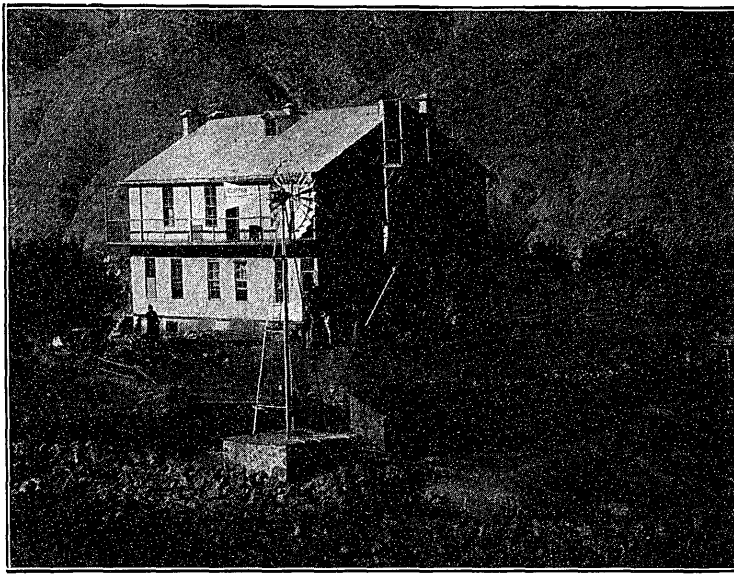
In 1898 Miss Rose Lambert, of Indiana (Mrs. David Musselman), and Miss M. A. Gerber went to Turkey to take up work among the Armenian children who had been left orphans by the massacre of 1896. They believed that God had called them to this work and that God Himself would supply the need. They sailed from New York November 12, 1898, and arrived at Hadjin, Turkey, on December 28. By the help of interested friends in Europe and America, they were enabled to begin the orphanage work in the spring of 1899, and by autumn had 175 orphans under their care. There were two homes opened—one for girls and the other for boys —and by 1905 the number of orphans had reached, in both homes, 305.

On March 4, 1900, Misses Fredericka Honk and Ada Moyer (Mrs. T. F. Barker) arrived at Hadjin to assist

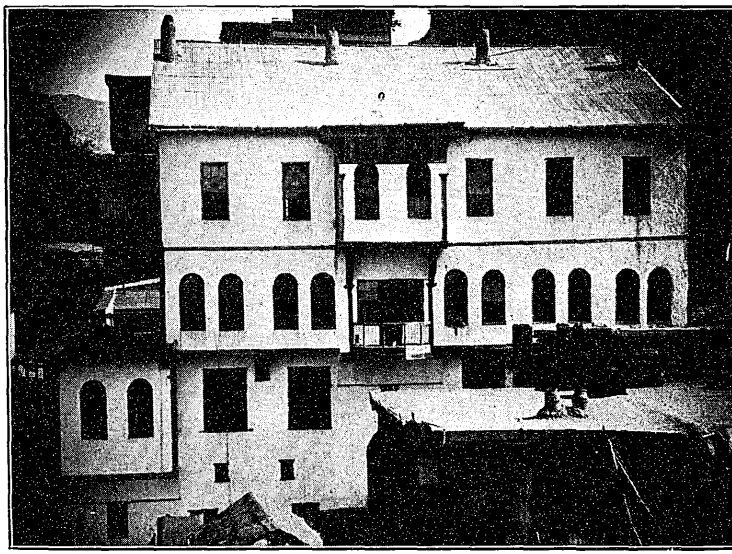
in the orphanage work. They were both from Canada. A little later, in 1900, J. E. Fidler and wife, of Pennsylvania, joined the workers. He served as superintendent while on the field. In April of 1901, T. F. Barker, of Canada, went to Turkey and was married to Miss Ada Moyer upon his arrival upon the field. He became superintendent of the work in 1902, and continued in that capacity until the work was closed on account of the war, in 1914. In 1905 Miss Ida Tschumi and Miss Helen Penner, of Cleveland, Ohio, also arrived to assist in the work.

In 1905 Henry Maurer, of Indiana, was sent to share in the work in Turkey. He was married in 1907, to Miss Elizabeth Hawley, a missionary doctor, who also joined the workers in Turkey. In February, 1909, Misses Dorinda and Anna Bowman, from Michigan, reached Hadjin, and were welcomed as much-needed reinforcement. In the fall of 1909 three more were added to the missionary group at Hadjin. They were Misses Katherine Bredemus and Norah Lambert, of Indiana, and Miss Ethel Nelson, of Ontario.

From the first the work in Turkey had grown. It had become, in some sense, an industrial mission. There were so many people who were destitute, at the same time unemployed, that it was considered wise to provide employment for them at a very meager wage, so that they might live, rather than to treat them as subjects of charity. This would encourage industry and place them upon their own resources, in a measure. Widows were employed to wash, spin, and weave. A native shoe shop was opened for the employment of men. A small shoe store, a dry goods store, and a bakery were also conducted. Besides furnishing employment for men, these



THE MISSIONARIES' HOME IN THE VINEYARD AT HADJIN, TURKEY.
Destroyed in 1920 during Hadjin seige.

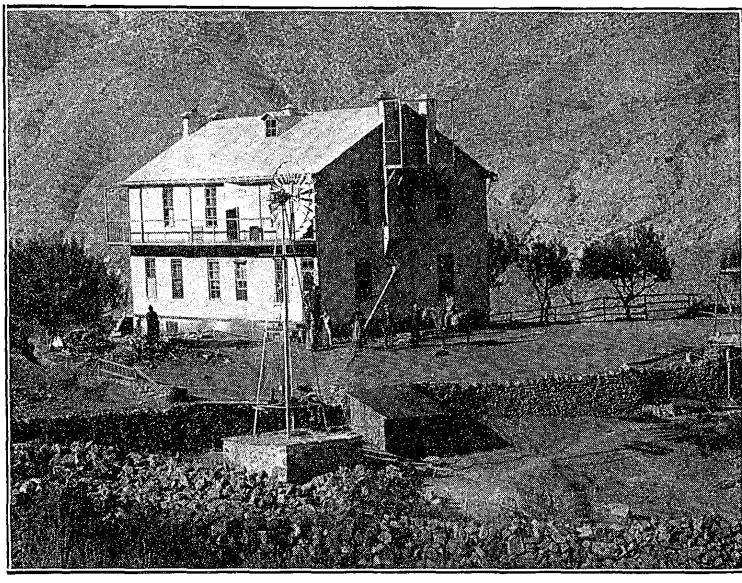


THE GIRLS' HOME, HADJIN, TURKEY.
Burned during the World War by the Turks.

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The Missionaries' Home in the Vineyard at Hadjin, Turkey.
Destroyed in 1920 during Hadjin seige.



The Girls' Home, Hadjin, Turkey.
Burned during the World War by the Turks.

small industries netted a fair margin of profit. At the same time opportunity for spiritual work, both among the men and women, was afforded.

The number of workers who attached themselves to the work in Turkey, up to and including the year 1909, did not increase the force permanently, as would be supposed. J. E. Fidler's stay was comparatively short, he, with his wife, returning to America in 1903.

Besides, there were several deaths, which cast a shadow of gloom upon th workers. Miss Adeline Brunk, of Indiana, who returned with Rose Lambert from her furlough in 1905, took sick with typhoid fever three weeks after her arrival, and died on December 11. Mrs. Henry Maurer also succumbed to the same disease in September, 1908. Henry Maurer was shot by a fanatical mob of Moslems in Adana on April 15, 1909. Miss Fredericka Honk had taken ill with typhoid in 1908, an illness from which she never fully recovered. On her way home, the following year, she became worse and was taken to a hospital in Alexandria, Egypt, where she died on May 30, 1909.

Several were compelled to leave the field for other reasons. On account of poor health, Mr. and Mrs. Barker were obliged to take a somewhat extended furlough, beginning in April, 1907. The Miss Bowmans came just at a time when the workers had been reduced to a small number, and were much in need of cheer and help. They arrived just a few weeks before the massacre of 1909 began, the strain of which caused the breakdown of the health of Miss Rose Lambert so that she was obliged to return to America early in 1910, not to return to Turkey.

From the beginning of the work it had been carried on

interdenominationally. The United Orphanage and Mission was the name of the organization effected, for the purpose of carrying on the work more systematically.

While the work had been conducted in an interdenominational way, no small part of the support of the work came from the Mennonite Brethren in Christ Church, and the Board has at all times been predominantly of M. B. C. membership.

The year 1910 marked a new era in the history of the work in Turkey. In the spring of 1910 Mr. and Mrs. D. C. Eby, of Ontario, were sent out to fill the vacancy occasioned by the death of Mr. and Mrs. Maurer. They reached Hadjin in March of that year.

The Hadjin missionaries, who had long desired to extend their work into other needy sections, felt that with the coming of the reinforcements of 1909 and 1910, they were able to enter another district. In July, 1910, Mr. Barker and Mr. Eby set out on a tour of inspection, with a view of selecting a second location in which to conduct orphanage work. After visiting a number of cities, Everek, a city several days' journey on horseback from Hadjin, was chosen as the one to be recommended to the Home Board for the second station. Everek is located about twenty-five miles from Cæsarea, in Cappadocia.

The work was opened in Everek in September of that year, in charge of Mr. and Mrs. Barker, assisted by Misses Katherine Bredemus and Ethel Nelson, and was made the Boys' Orphanage. At Hadjin a school had been provided by the American Board, and the Girls' Orphanage, which was continued there, shared in this school by paying towards the support of the same. At Everek, however, it was necessary to open a school,

which was done promptly, with nine grades, with seven native teachers, four of whom were boys from the orphanage, who had been brought along from Hadjin. The work at Everek received new recruits in the persons of Mr. and Mrs. D. J. Storms, of Ontario, in 1913.

The work at these two stations was continued uninterruptedly until the war broke out in 1914. A number of the workers being Canadian subjects, it was not possible to continue with Turkey at war with Great Britain and Canada. Accordingly, the two stations were closed, and the missionaries returned to America in December of 1914. The missionary party at both stations, when compelled to return to America in 1914, was composed of the following: Mrs. T. F. Barker and children (Mr. Barker having returned early in the year), Katherine Bredemus, Norah Lambert (Mrs. Oscar Sommer), Dorinda Bowman, Anna Bowman, Mr. and Mrs. D. C. Eby, Mr. and Mrs. D. J. Storms.

The great work done in Turkey cannot be accredited alone to the M. B. C. Church, much less to any one conference of the church. The hundreds of orphans housed, clothed, fed, educated, and the untold numbers who had been touched by the spiritual message constitute an accomplishment the credit for which God alone can determine. The fellowship of this work, as it was shared by various conferences, was as follows: Mr. and Mrs. T. F. Barker, Miss Ethel Nelson, Mr. and Mrs. D. J. Storms were supported by the Ontario Conference; Miss Rose Lambert, Mr. and Mrs. J. E. Fidler by the Pennsylvania Conference; Miss Frederika Honk, Henry Maurer, Miss Katherine Bredemus, and Miss Norah Lambert by the Indiana and Ohio Conference; Misses Dorinda and Anna Bowman by the Michigan Conference;

and Mr. and Mrs. D. C. Eby by the Alberta Conference.

At the close of the war, Mr. and Mrs. D. C. Eby and Miss Bredemus were sent by the Board to resume work among the Armenians in Turkey, all the more needy after several years of hardship, cruelty, and deportations. They sailed on August 2, 1919, and arrived in Hadjin on September 12. They found that the Girls' Orphanage building had been burned during the war, but that the missionaries' home had not been destroyed. Very soon a company of orphans was gathered around them, and the work gave promise of permanency. During the last week in March, 1920, Hadjin was besieged by the Nationalists (Kemalists), and after almost three months of continuous siege, Mr. and Mrs. Eby, Miss Katie Bredemus, and three other American missionaries escaped from the city while it was yet under siege, and succeeded in arriving at Constantinople on July 2. From Constantinople they went to the Island of Cyprus, awaiting developments in Turkey. Mr. and Mrs. Eby returned to America in November, 1920.

India.

In the fall of 1908 Miss Fanny Matheson and Miss Ruby Reeve, of Ontario, went to India and labored under Bishop Warne, of the Methodist Church. Miss Reeve labored in Calcutta and Miss Matheson in Tamluk.

Miss Reeve married a native Indian Christian in 1913. Miss Matheson, after a furlough in 1915, returned to her station at Tamluk.

Miss Laura Steckley went to India in 1909, where she labored in the Province of Bengal for five and a half years with the Hepzibah Faith Missionary Association. When she returned to America in 1915, she united with

the M. B. C. Church (Nebraska Conference), expecting to represent them in India as soon as the way opens for her return.

Miss Myrtle Williams also went to India in 1909 and labored with the Hepzibah Faith Missionary Association for several years. Upon her return to America she also united with the M. B. C. Church (Pacific Conference), and in 1919 returned to India together with Miss Emma L. Kinnan. They are laboring at Raghunathpur, Menbhoom District, Behar, India, with the Hepzibah Faith Missionary Association as representatives of the Pacific Conference, by whom they are supported.

The Pennsylvania Conference has had a missionary in the Kaira District since 1917, in the person of S. P. Hamilton, also Mrs. S. P. Hamilton since 1920. Mr. and Mrs. Samuel Kerr have been in Gujarat Province since 1920. The reinforcements added by the same Conference during 1920 were: Mr. and Mrs. E. R. Carner and Miss Eunice Wells.

ANNAM.

In 1919 the Pennsylvania Conference accepted Mr. and Mrs. William C. Cadman as their missionaries to Annam (French Indo-China). Some progress has been made among the Annamese, two chapels having been built and four hundred and fifty children having been enrolled in the Sunday School by 1919. In 1920 Mr. F. L. Dodds and Mr. R. M. Jackson were added to the force of workers.

PALESTINE.

It was not until 1919 that the M. B. C. Church began the support of missionaries in Palestine, when the Pennsylvania Conference adopted Mr. E. O. Jago, and Miss

Mary A. Butterfield of the Christian and Missionary Alliance to support. These missionaries have been laboring in Jerusalem, where a promising station has been organized right in the religious capital of the world, and in the identical city where He who gave the commission to the Church to evangelize the world was crucified.

Methods.

Until 1920 the foreign mission work of the church had no general head. Each conference had its own foreign mission committee or board, and besides these, two interconference boards had been organized: the African Board and the Armenian Board.

A conviction had been entertained early on the part of some, that greater success could be achieved by a uniting of the forces of the various conferences in foreign mission work. In 1904 the Ontario Conference petitioned General Conference for a General Conference Foreign Mission Board, but the petition was not granted. The Nebraska Conference did the same thing in 1908, with the same result.

The General Conference of 1920 was petitioned by three conferences—the Ontario, Indiana and Ohio, and Nebraska—with the result that the request was granted. The following resolution was passed:

"Resolved, that the recommendations of the Ontario, Indiana and Ohio, and Nebraska Conferences be granted; that a General Conference Foreign Mission Board be organized; that all Conferences which desire to unite in the same be encouraged to do so; that no Conference be required to do so."

The above action of General Conference provides for the organization of the foreign mission work of the

church on a basis which makes united purpose and effort possible, without the overlapping of interests. While a very commendable amount of work has been accomplished by the past methods, it is hopefully expected that the future will result in greater accomplishment in foreign mission endeavor.

NOTE.—Of the various foreign missionaries named as being supported by the Pennsylvania Conference, only seven are members of the M. B. Church: Mr. and Mrs. C. F. Snyder, Mr. and Mrs. H. W. Feldges, Mr. and Mrs. M. P. Zook, and Mrs. H. L. Weiss. The other missionaries named are members of the Church and the Conferences supporting them.

CHAPTER XV.

City Missions.

It is worthy of note that the great strides of development came almost simultaneously throughout the various conferences of the M. B. C. Church. This is so true in the matter of City Missions that it is somewhat difficult to determine what the order of the historical narrative should be, especially in relation to the three older conferences.

Indiana and Ohio Conference.

In the Indiana and Ohio Conference the beginning of City Missions came about in quite an unexpected way. At the annual conference of 1895, Elder E. McDannel was assigned tabernacle work in the Indiana District, with A. H. Kauffman and Miss Della Huffman (Mrs. H. E. Freeze) as helpers. Elder Jacob Hygema was assigned the pastorate of the West Union Circuit. During the month of June of that year, Elder Hygema secured the assistance of Della Huffman and held a tabernacle meeting in South Bend, Indiana. The meeting met with considerable success, and an appeal was so strongly made by the converts and interested families that the work should be continued, that a room was secured and a mission opened in South Bend in July. There had been no such item included in the program, and it was with considerable hesitation that the church leaders were persuaded that the work of City Missions should be added to the activities of the church.

But the conference caught the vision, at least in a

measure, and in 1896, for the first time, the annual conference minutes contains a group called "Mission Workers." The group consisted of A. H. Kauffman, W. O. Mendell, Della Huffman, and Phoebe Brenneman. They were to labor at the direction of the Presiding Elder. Phoebe Brenneman was placed in charge of the South Bend Mission for the following year.

The second mission was opened during the month of May, 1896, in Dayton, Ohio, by Della Huffman. During the same year the interest had spread to Harshman, a suburb of Dayton, to the east, and to the National Military Home, to the west. Perhaps no other mission in the conference made itself so quickly and generally felt as the Dayton Mission. Out of it came several ministers, city missionaries, and one or more foreign missionaries.

By 1898 missions had been opened in the following cities, besides the above named: Elkhart and LaFayette, Ind.; Kalamazoo, Mich.; New Carlisle and Greenville, Ohio; and Gibson City and Bloomington, Ill. The list of workers assigned to missions was as follows: Mary Nunemaker, Fredericka Honk, Ella Rudy, Cora Durst, Lydia Klopfenstein, Rosa Stahley, and Mr. and Mrs. H. E. Freeze. The supply list contained the following names: Emma Lockhart, Katherine Bredemus, and Olive Scott.

By 1900 the following missions had been added to the list: Goshen, Middlebury, and Laporte, Indiana. The following workers had been added: Margaretha Werner, Bertha Bartlett, Cora Rudy, Mae Snyder, Anna Oden, Ida Virgin, Emma Sando, Emma Swank, Edith Herriman, Amanda Hall, Jennie Little, Lucy Pittman, Maud Cretors, Anna McAfee, Ida Monn, Flossie Lamb, and Flora Yoder.

Between the years 1900 and 1904 there were only four new missions opened: Plymouth and Mishawaka, Indiana, and Arcanum and Cincinnati, Ohio. The workers who were added to the list during this period were Vianna Longenecker, Bertha Weaver, Emma Lambert, Lena Knell, Mae Talmage, Della Troyer, and Julia Randolph.

Since 1904 there have been only two City Missions opened in the conference: Springfield and Lima, Ohio. There have been several new workers added to the list: Ethel Amy Walker, Edith Schryer, Mamie Helscel (Mrs. Frank Long), Mabel Angelmyer, Mary Steele, and Fern Clark.

The City Missions within the conference have all been discontinued as such. Some of them have become regular churches, among which are: Greenville, Dayton, New Carlisle, Springfield, and Lima, O., and Mishawaka, Ind. Some of the workers have gone to foreign missions; some have transferred to other conferences; some have married; and several continue in the capacity of assistants.

The City Mission work has, with the exception of one year, been directed by the Presiding Elders. In 1908 I. P. Moore was elected as Superintendent of Missions, and served one year, at the end of which the work was again placed under the direction of the Presiding Elders. Since the cessation of activity in the direction of City Missions, the conference has been featuring Church Extension work, which is, in reality, mission work which belongs more directly to the Home Mission class.

Ontario Conference.

In 1898 the Ontario Conference had seven mission workers, but no City Missions had as yet been opened.

The names of the workers were reported as follows: Emma Hostettler, Sarah Klahr, S. Madden, Jennie Little, Laura Moyer, Saloma Cressman, and M. E. Chatham.

The conference of 1899 reports an addition to the list of workers as follows: A. Moyer, S. Bowman, and M. Spree. Four missions had been opened by this time, including Collingwood, St. Thomas, Woodstock, and Owen Sound.

Until the year 1902 the City Missions were in charge of a committee of three, elected by the annual conference, usually including the Presiding Elders. In 1902 an organization was effected, providing for a President and a Constitution. The society was called "The City Mission Workers' Society," and Elder H. S. Hallman was its first President. The society adopted a uniform dress and was, in a measure, self-governing. The society was composed of women missionaries.

Between the years 1899 and 1902 other missions were opened, as follows: Toronto Junction, St. Catharines, Aylmer, Sherkston, Guelph, and Waterloo. The new workers who were added were: L. Shantz, S. McQuarni, N. Little, S. Pool, E. Bertram, A. Ball, L. Kuntz, D. Young, M. Rennie, E. Guy, C. M. Rudy, J. C. Krauth, E. Evans, M. Dunnington, A. Priest, and J. Miller.

H. S. Hallman served as President of the City Mission Workers' Society until 1908. During this period considerable of progress continued to be made. The records disclose the fact that the following missions were opened within the period: Mt. Salem, Orwell, New Market, Wiarton, Ingersoll, Southampton, Winnipeg, Stratford, Toronto (Dundas St.), and Brandon. A large number of workers were also added to the list during the period:

C. Loop, H. Peard, M. Good, E. Block, R. Reeve, M. Markle, D. Shantz, M. McLelland, M. Dresch, M. Neill, A. Srigley, F. Matheson, L. Swalm, E. Nelson, M. White, L. Holmes, B. Barefoot, B. McIntyre, S. Cober, R. Hostettler, M. Bailey, M. Hisey, E. McIntosh, E. Shantz, M. Doner, O. Bryant, A. Bowman, M. Devitt, C. Brubaker, M. Scheifele, and S. Moyer.

During this period the organization was developed to a marked degree of efficiency. Not only had a uniform dress been adopted, but one of the number (not always the same one) served as seamstress. Miss E. Block served as seamstress for the year 1906, and Miss D. Shantz for 1907.

The City Mission work was conducted very much the same in the various missions from the start. Public services were held in mission halls almost every evening in the week. Open air meetings were common. There was much house to house visitation, and during this period colporteur work was begun.

In 1908 Elder J. N. Kitching was elected President, and served continuously until 1913. The work was continued along the lines previously developed.

During this period two other missions were opened, as follows: Toronto (East End) and Hamilton. The workers were reinforced by the addition of the following persons: H. Thompson, C. Pannabecker, E. V. Jacobson, M. Hunsberger, M. Kesselring, M. Parr, N. Shantz, J. Mitchell, L. Frey, O. Baalim, M. Hood, and O. Thistle.

Elder C. N. Good was elected president of the society in 1913, and continued in that office until 1919. No new missions were opened during this period, although several new workers were added. They were: C. Dou-

brough, H. French, W. Bell, E. Abbott, E. Hutchison, E. Raymer, J. Eby, and B. Fidler.

In 1919 Elder S. Cressman was elected President. During the summer of 1920 a new mission was opened at Petrolia. Misses H. Rogers and M. Lageer also entered the work during the year. S. Cressman was re-elected at the conference of 1920.

As is the case in City Mission work, the number of missions continued was not as cumulative as one might suppose. Some missions were closed for various reasons. Others were organized into churches and given pastors. At the annual conference in 1920 seven missions were reported going. They were as follows: Toronto (East), St. Catharines, St. Thomas, Stratford, Wiarton, Owen Sound, and Petrolia. Neither is the list of workers as cumulative through a period of years as a historic recounting of them would make it appear. In relation to this Society, quite a number, after serving for a time in the homeland, went to foreign missions. Some married, others left the work for various reasons, and several died. At the annual conference in 1919 the workers to be stationed numbered twenty.

Pennsylvania Conference.

City Mission work was begun in the Pennsylvania Conference about the same time as in the Indiana and Ohio and Ontario Conferences. The first missionary society was organized by Elder W. B. Musselman, and included both men and women. About 1898 a body of women missionaries, including Mrs. Lucy Musselman, the widow of Jonas Musselman, withdrew from the Mennonite Brethren in Christ Home Missionary Society (retaining their

individual membership with the church) and organized themselves into an unsectarian Home Missionary Society. Members of different churches could at the same time be members of this organization, which was called the Gospel Worker Society. W. B. Musselman was elected as President, which position he has held ever since. The society is still in existence, with headquarters at Cleveland, Ohio.

The remainder of the society, from which the Gospel Worker Society withdrew, continued, and later became known as the Gospel Herald Society (men only). Elder C. H. Brunner was the first President of this society, serving from 1901-1905. He was succeeded by W. G. Gehman, who has served continuously since 1905.

The Gospel Herald Missions which later became regularly organized M. B. C. Churches are as follows: Sunbury, Shamokin, Stroudsburg, Easton, and Philadelphia. Gospel Herald Society missions are still conducted in the following places: Scranton, Lebanon, Harrisburg, York, Lancaster, Philadelphia, Pa.; and Jersey City, N. J.

Michigan Conference.

The Michigan Conference began its City Mission work in 1897, at Grand Rapids, Michigan, with A. H. Kauffman in charge. He was assisted by Sarah Fink (Mrs. C. A. Wright) and Nellie Ritter (Mrs. Wheeler). The following year Lizzie Koebke and Lydia Miller (Mrs. Briggs) were placed in charge, assisted a part of the year by Mary Swartz (Mrs. R. M. Dodd). The mission was discontinued at the end of the year.

In 1900 a mission was opened at Caro, in charge of Lydia Miller and Ella Nash (Mrs. F. A. Jones). This mission was closed at the end of the year.

CITY MISSIONS.

In 1903 Elder W. Graybiel was elected City Mission Superintendent. During that year three new missions were opened, as follows: St. Clair, in charge of Lydia Miller, assisted by Florence Overholt (Mrs. Lang, of Patigi, Africa); Bad Axe, in charge of Ella Nash, assisted by Anna Bowman; Port Huron, in charge of Susie Dean, assisted by Arnetta Erb (Mrs. O. B. Snyder).

In 1904 the mission at St. Clair was discontinued and one was opened at Flint, in charge of Lydia Miller, assisted by M. Pigeon. A mission was also opened in South Park the same year, in charge of Ella Nash.

In 1905 the City Mission work was again placed under the supervision of the Presiding Elders. No new missions were opened during the period from 1905 to 1908; but in 1908 a mission was opened in Pontiac, in charge of Susie Dean, assisted by Ora Spoors.

In 1911 a mission was opened in Jackson, Michigan, in charge of Hattie Rosenberger, assisted by Mary Jausi (Mrs. N. Clemens), Olive Stoner, and Myrtle Hall. Other workers who were added to the list between 1908 and 1912 were: Lenora Annabel, Ella Ditty, and Viola Grody.

In 1912 a City Mission Board was organized with a view of giving a larger efficiency to the City Mission work. This Board has been continued, and has served its purpose. The general oversight, however, of the City Mission work has been at all times, with the exception of the years 1903-1905, in charge of the Presiding Elders.

A mission was opened in Battle Creek in 1912, in charge of Susie Dean, assisted by Ella Ditty, Lenora Annabel, and Olive Stoner.

In 1913 a mission was opened in Detroit, in charge of Hattie Rosenberger and Myrtle Hall. Two new workers

were added to the list in 1913. They were Minnie Fraleigh and Hazel Robinson.

In 1915 a mission was opened at Highland Park (Detroit), in charge of Hattie Rosenberger and Emma Holtz. Since that time no new missions have been opened, except one at Kalamazoo, Michigan, during the summer of 1920, in charge of Leonora Annabel, assisted by Alice Francis. The new workers who were added between the years 1915 and 1920 were: Isabelle Hollenbeck, Mable DeGroat (Mrs. A. G. Herman), Emma Jausi (Mrs. R. G. Morgan), Gertrude Spencer, Loretta Shupe, and Alice Francis. Dorinda Bowman had returned from Turkey on account of war conditions by this time and assisted in the work.

As was the case in other conferences, City Mission work underwent a constant change. Some missions were discontinued, while a number, including the following: Battle Creek, Highland Park, and Kalamazoo, are still in operation. Several missions developed into churches. In 1907 Port Huron was recognized as a church. Pontiac and Bad Axe were organized into churches in 1911; Flint in 1914. In 1918 Ralph W. Herber was made pastor at Detroit. This church, though organized, was not fully self-supporting, and continued to be listed as a mission.

Nebraska Conference.

The following is a brief sketch of the City Mission work of the Nebraska Conference, as it was written by N. W. Rich, and appeared in the Historical Conference Journal of 1918-1919:

"The City Mission work was started about the second year after the organization of the conference. It was

then called the Home Mission work. At times it seemed that the work would go under, then again it looked encouraging. The mission workers were faithful to their calling. They would not retreat, but would faithfully preach the Gospel to a lost world. At the present time the City Mission work is a success. There are now five City Missions in operation, one at each of the following places: Omaha, South Omaha, Council Bluffs, Iowa; Topeka, Kansas, and Kansas City, Missouri. This is the largest number in operation at any one time. Most of these missions are self-supporting now. The first missions opened by the conference were located at Clarinda, Iowa; Newton, Kansas; Nebraska City, Nebraska, and Pueblo, Colorado, but these are no more. But the seed that was sown there is now ripe to harvest. Our first workers were as follows: Mina (Myers) Creasy, Jennie (Wohlford) Jett, Hannah (Wilson) Persell, Priscilla Overholt, Phebe Overholt, Charity Overholt, Ida (Virgin) Foreman, Nannie (Jameson) Jett, Louise Barbazat, Estella Wilmot, Edith (Herriman) Green, Esther (Stahly) Hygema, and possibly others. May Compton and Maude Cretors were foreign missionaries to Africa, but helped some in City Mission work at times."

The list of workers at the conference of September, 1919, contained the following: Emma Nickel (Mrs. Pennell), Stella Lantz, Ellen Flesher, Edna V. Jacobson, Phebe Overholt, Bessie Robbins, Charity Overholt, Ethel A. Walker, Amelia Overholt, Honor Fouts, Audra Laird, Mary Yocum, Lexie Hardin. Besides these, a part of whom also appeared among the Approved Ministering Sisters, the following list of Approved Ministering Sisters is found: Hannah Persell, Maude Hodson, Francis Palmer, Addie Utter, Lula Overholt. The

names of Maude Cretors and Laura Steckley appear as foreign missionaries. The name of Mr. S. J. Service, who labored for a number of years in the Hope Mission, of Omaha, Nebraska, is also listed as a City Mission worker.

The conference of 1920 provided for a City Mission to be opened in Los Angeles, California, in charge of S. J. Service.

Pacific Conference.

From the time of the organization of the conference, City Mission work was pressed vigorously. Missions were conducted in the following places: Yakima, Ellensberg, Bellingham, Pasco, Anacortes, and Everett, Washington, and later Portland, Oregon. Several classes have been organized as a result of these missions, but none continue as missions.

The annual conference Journal of 1920 reports the workers as follows, some of whom are Approved Ministering Sisters: Bertha Carmichael, Arcie Grout, Laura Wilder, Louise Barbezat, and Sophia Aman. These were assigned as assistant pastors and helpers. Myrtle P. Williams and Emma L. Kinnan are listed as foreign missionaries.

Canadian North West Conference.

The City Mission energies of the youthful conference of the Canadian North West were expended almost entirely upon the Beulah Mission of Edmonton, Alberta, during the period of its operation. It was opened in 1907, and continued until 1919. Miss M. E. Chatham, an Approved Ministering Sister of the conference, was in charge of the mission, although it was conducted interdenominationally.

In February of 1919, Bethel Mission was opened in



A Typical City Mission Scene—Hope Mission, Omaha, Nebraska.

names of Maude Cretors and Laura Steckley appear as foreign missionaries. The name of Mr. S. J. Service, who labored for a number of years in the Hope Mission, of Omaha, Nebraska, is also listed as a City Mission worker.

The conference of 1920 provided for a City Mission to be opened in Los Angeles, California, in charge of S. J. Service.

Pacific Conference.

From the time of the organization of the conference, City Mission work was pressed vigorously. Missions were conducted in the following places: Yakima, Ellensberg, Bellingham, Pasco, Anacortes, and Everett, Washington, and later Portland, Oregon. Several classes have been organized as a result of these missions, but none continue as missions.

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A Typical City Mission Scene—Hope Mission, Omaha, Nebraska.

Calgary, Alberta, in charge of Misses L. Eby and M. Neill, assisted by Miss L. Wolfe. This mission was closed in 1920.

The list of workers as reported at the annual conference of 1920 is as follows: M. E. Chatham, M. Neill, L. Eby, L. Wolfe, Mrs. M. Finlay, C. Price, P. Reist, Mrs. O. Eidsath, Janet Hall, Minnie Martin, V. Herber, B. Hallman, G. Williams, M. Spreeman, and E. Shantz. Foreign missionaries: Mr. and Mrs. D. C. Eby, Mr. and Mrs. William Finlay.

The home workers, who are not engaged in City Mission work, are largely engaged as assistants to pastors and in rural mission work, which would be classed as Home Missions.

CHAPTER XVI.

Education.

The Mennonite Bethren in Christ movement being from the start largely evangelistic, some other interests were left somewhat in the rear. Among the neglected problems was that of education.

The founders of the church, though not professionally schooled men, were considerably above the average of their day. The movement being largely confined to the rural districts and common people, the necessity for education above the ordinary was not so keenly felt.

Some sense, however, of the need of special preparation for ministers was realized early in the history of the church, for at the Ontario Conference, in its session held in April in 1882, the following resolution was passed: "That we recommend to the General Conference that there be a course of reading adopted for the ministry."[1] Pursuant to this recommendation, the General Conference held in October of the same year, appointed a committee to select such a course of reading for probationers. The committee was composed of William Gehman, David U. Lambert, and Menno Bowman,[2] and reported as follows:

"*English Course*—Holy Bible, Mosheim's Church History, Lee's Theology, Philosophy of the Plan of Salvation, Nelson on Infidelity, Finney's Lectures on Religion, Lessons in Holiness, Depravity of the Soul, Menno Simon's Works, Fletcher's Appeal, and Baxter's Works.

[1] Gospel Banner, May 1, 1882, p. 70.
[2] General Conference Minutes, p. 40.

"*German Course*—Holy Bible, Mosheim's Church History, Buck's Theological Dictionary, Heilsfuelle, Menno Simon's Works, Bunyan's Pilgrim's Progress, and Baxter's Works."[3]

These books, properly studied and mastered, would have given the student a fairly good theological training. The list has been revised from time to time, but a number of the original titles are still found in the Probationer's Reading Course. Perhaps more than is generally realized, the success of the ministry has been the result of this modest theological course of home study prescribed for probationers. The more valuable has the course become as a result of the fact that probationers have been obliged to pass examinations on the books prescribed.

But as the result of the progress made in education generally and the pressing need of better trained workers, a growing conviction seized some of the leaders of various conferences that a more thorough and systematic program of education should be carried on by the church. This conviction was expressed in various ways, and the recounting of the expression of this conviction constitutes the balance of the history of the church, on the subject of education, to date.

At the General Conference of 1900 the question of a Bible Training School was discussed, and referred to the Committee on Foreign Missions. The committee reported as follows:

"*Resolved,* That the subject of a Training School be left to the discretion of each annual conference, respectively."[4]

[3] General Conference Minutes, pp. 40 and 41.
[4] General Conference Minutes, pp. 246, 247.

MENNONITE BRETHREN IN CHRIST CHURCH.

The Indiana and Ohio Conference, through its City Mission Committee, opened a Bible Training School in Elkhart, Indiana, in the fall of 1900. The teaching during the first three years was done principally by Elder J. J. Hostettler, assisted in the second year by Miss Vianna Longenecker. Vocal and instrumental music were taught by Moody Brenneman and Naomi Brenneman (Mrs. John Kane) respectively. The third year the school was moved to Goshen, and the work continued there by the same teachers.

Until the fourth year, the school had been held in rented residences; but during the year of 1903 The Elkhart Institute building on Prairie Street, Elkhart, was purchased and the school was conducted there during its fourth year of existence. The quarters were commodious, being a two-story brick building, erected for school purposes. The institution was then christened The M. B. C. Seminary and Bible Training School. A regular organization was effected, with D. Brenneman, President; C. K. Curtis, Vice-President and Treasurer; and J. J. Hostettler, Secretary.

The school conducted during 1903-1904 an Intermediate Department, giving work in the grades; an Academic Department, offering high school work; and a Bible Department. By this time the faculty had been enlarged and included the following persons: J. J. Hostettler, Jacob Hygema, A. B. Yoder, Mary B. Sherk, Moody Brenneman, and Sadie Miller.

Despite the excellent beginning made by the school, the session of 1903-1904 was the last. Some of the constituency within the conference withheld support, and some prominent persons in other conferences gave the school active opposition, and the institution was closed.

Thus the first serious attempt toward founding an M. B. C. School came to an end.

The question of a Bible Training School was brought up again at the General Conference of 1904, and after discussion the following resolution was passed: "With reference to the school question,

Resolved, That this conference abide by the decision of last General Conference."[5]

The decision of the previous General Conference was that the matter should be decided by each annual conference. Thus General Conference action on the educational problem was defeated.

General Conference action had not been secured in relation to a school, doubtless because of the fact that the church, as a whole, had not realized the importance of the same. So each conference set itself to the task, in its own way, just as soon as the need was sensed.

The Indiana and Ohio Conference had failed in the first attempt, and it required some years to overcome the discouragement.

In the winter of 1903-1904 a Bible School was conducted for several months by M. J. Carmichael at Bellingham, Washington, and the following two years in succession by Jacob Hygema. The student body the second year at Bellingham numbered seventeen. In 1906-1907 a short term was conducted by Elder Hygema at Mountain View, Washington. He also conducted a Bible School at Yakima, Washington, during the winter of 1912-1913, followed the next year by a course taught by Mrs. Mina Creasey. Short courses were given at Filer, Idaho, during the winter of 1916-1917, and at

[5] General Conference Minutes, p. 299.

Yakima, Washington, the following winter by A. W. Barbezat.

Within the bounds of the Nebraska Conference a Bible School was conducted in Lincoln, Nebraska, during the winter of 1899. Jacob Hygema gave instruction in Bible, Homer J. Pontius conducted a class in vocal music, and Clifton Hurst taught the common branches. A short Bible course was also conducted by Jacob Hygema in Hope Mission, Omaha, Nebraska, during the months of January and February, 1916.

While the Pennsylvania Conference has conducted no schools, as such, training of a practical kind has been given the younger workers, both men and women, by organizing them into societies and placing them under the direction of experienced leaders.

In the year 1915, the Ontario Conference arranged a Correspondence Course in Bible, English, etc., to be conducted by H. S. Hallman, especially for the workers. Quite a number registered for the course, but its possibilities were too limited or the plan not satisfactory, and it was not long continued.

In the Alberta Conference the need was partially met in the following way: A mission had been opened in Edmonton, Alberta, in 1907, by Miss M. E. Chatham. It was conducted on an interdenominational plan, but was supported, in part, by the Alberta Conference. In 1913 evening Bible classes were held, with seventeen students enrolled. They were continud in 1914, with an increase in students to twenty-nine. In 1915 The Beulah Mission Bible Training School was organized, and that year there were nineteen resident and thirty-seven correspondence students enrolled. The school also was interdenominational, but was supported, in part, by the

Alberta Conference, and quite a few of the younger workers availed themselves of the training provided in the somewhat limited courses. On account of some misunderstandings and dissatisfactions, this institution ceased to operate after the close of the school year 1918-1919.

While the various conferences were carrying on their programs of evangelism and attempting, in a limited way, to train their workers, there were young men and women who felt the necessity of more thorough training, both for Christian service directly and for the legitimate occupations and professions. Since the church had no institutions capable of giving such training, they were compelled to resort to the institutions of higher education, provided either by the state or by other churches. The institutions of other churches were employed, principally. As a result of going to the institutions of other denominations for their training, being isolated from their own church, doors of usefulness opening to them on every hand when their training was completed, some choice young people were lost to the church.

It was during the summer of 1913 that the Middle District Conference of the General Conference Mennonites proposed co-operation in education to such branches of the Mennonite Church as desired to engage with them. They proposed to turn over their institution at Bluffton, Ohio, called Central Mennonite College, then a Junior College, to a new board to be composed of three representatives from each branch of the church desiring to co-operate, and to devote the institution to both College and Seminary work, to be called Bluffton College and Mennonite Seminary. Three branches united in the

movement officially, and two more were connected unofficially. The Indiana and Ohio Conference gave endorsement to the movement, electing three men to the Board of Trustees, and ratified the election of J. A. Huffman to the faculty, which electiion had been made by the Board of Trustees. This position he has held since 1914. A few years later the Michigan Conference elected a member to the Board of Trustees, thus officially connecting that conference with the movement. In 1918 S. Floyd Pannabecker and Naomi Brenneman were added to the faculty of the College, giving the Mennonite Brethren in Christ three representatives on the faculty.

Although only two of the seven conferences were officially connected with the Institution, all of the conferences, save one, were represented in the student body at various times.

An increasing interest in education among the various conferences resulted in petitions being sent to the General Conference of 1920, from three conferences—the Indiana and Ohio, the Nebraska, and the Canadian North West—asking that General Conference offer a solution of the educational problem of the church. These requests were answered by the following resolution:

Resolved, that we wish to recommend our young people who desire to take a special course in some Bible Training School, to the decision of their Annual Conference; and be it still further

Resolved, that we recommend each Annual Conference to appoint a Committee on Education, which shall take this matter in hand in its respective Conference, and that the above Committees be encouraged to act cooperatively."

EDUCATION.

While the action of General Conference noted registers no great progress toward a constructive program of education within the church, it does recognize that there is an educational problem; advises Educational Committees in the Annual Conferences to take the matter of education in hand, and encourages a co-operation of these various Educational Committees. What the outcome will be—whether some institution or institutions will be established or some existing institutions adopted—is a matter of the future. General Conference resolution opens the way for such action by any Annual Conference desiring to do so, and suggests the coöperation of various Conferences in the matter of education, through their Educational Committees. No church can hope to maintain itself aggressively which does not provide for the training of its leaders. Until the Church formulates some more definite program of education, the constituency will be obliged to continue to utilize such institutions and means of education as are considered most advisable.

CHAPTER XVII.

Biographical Sketches.

The following are Biographical reference sketches of ordained ministers, past and present.

Those before whose names an * appears, are no longer members.

Anderson, William Murry—Born in Bellshill, Scotland, June 1, 1880. Parents were William and Margaret Anderson. Received a common school education.

Converted at the age of twenty-five years and entered the ministry in 1909, being ordained by the Nebraska Conference in 1916.

Married to Ethyl Hall on October 17, 1906. Eight children: Ruth, Paul, Mark, Mary, Esther, Earl, Lois, Guy.

Held pastorates at Clarinda, Iowa; Quitman, Mo.; and Holdbrook, Colo.

Anthony, Ebenezer—Born in the township of Derby, Grey County, Ontario, November 27, 1865. Parents were Francis and Isabelle (Fackman) Anthony. Raised on the farm and attended the common school.

Converted at the age of twenty years and entered the ministry in 1888, being ordained by the Ontario Conference in 1891.

Married to Harriet Alma French on October 9, 1889. Four children: Berval, Isabel, Mary Alma, Ray Banfield.

Held pastorates in the Ontario Conference, also at Brown City, Caledonia, and Greenwood, in the Michigan Conference.

First Presiding Elder of the Michigan Conference, and served in that capacity for various terms totaling ten years.

Was a missionary to Africa two years (1901-1903), where he contracted the disease which caused his death.

Died at Brown City, Mich., April 6, 1913.

Avery, James Arthur—Born near Roseburg, Mich., July 25, 1870. Parents were Arthur M. and Elizabeth (Saunders) Avery. Was raised on the farm and attended the common school.

Converted at the age of twenty-nine years and entered the ministry in 1903, being ordained by the Michigan Conference in 1906.

Married to Lavonia Bradshaw on December 24, 1895. One child: Henrietta.

Held pastorates at Bliss, Petoskey, Cass River, Pontiac, and Greenwood, in the Michigan Conference.

Served various terms on the Examination, Foreign Mission, and City Mission Boards of the Michigan Conference.

Baer, John—Born near Preston, Ont., May 15, 1804.

Converted when a young man, and united with Old Mennonite Church. Entered the ministry in 1838 and was ordained. He joined the New Mennonite movement and assisted in forming the unions leading up to the Mennonite Brethren in Christ.

Married to Annie Pannabaker, February 11, 1827. Thirteen children: Magdalene, David, Moses, John, Aaron, Rebecca, Samuel, Leah, Martin, Connilus, Abraham, Benjamin, Joseph. Died December 24, 1894.

Banfield, Alexander Woods—Born in Quebec, Canada, August 3, 1878. Parents were William Henry and Elizabeth Jane (Johnston) Banfield. Educated in the public school, then studied and prepared himself as a civil engineer, which trade he followed for eight years.

Converted at the age of twenty-two years. Went to Africa first as a missionary in 1901, and was ordained by the Ontario Conference in 1905.

Married to Althea Amanda Priest, March 1, 1905. Three children: Althea Mable, Alexanora Ruth, Alexander William Francis.

Went to Africa with the pioneer party of the Africa Industrial Mission in 1901 and served as a missionary in Nigeria, West Africa, until 1915, when he accepted a position as Secretary for the British and Foreign Bible Society for West Africa.

Barbezat, Alfred William—Born in Illinois, February 7, 1881. Parents were Albert and Helen Barbezat. Raised on the farm, received a common school education and later took a theological course.

Converted at the age of twenty-two and entered the ministry in 1906, being ordained by the Pacific Conference in 1909.

Married in 1908 to Arminta Mable Prouty. Two children: Mercedes and Rhoda.

Held pastorates at Wenas, Strandale, and Mt. View, Wash., and at Filer, Idaho, in the Pacific Conference.

Presiding Elder of the Pacific Conference for four years, and later Conference Evangelist.

MENNONITE BRETHREN IN CHRIST CHURCH.

Barrall, Jacob Franklin—Born in Northampton County, Pa., December 3, 1867. Parents were Daniel and Lovina Barrall. Attended the common school.

Converted at the age of twenty-nine; entered the ministry in 1901, and was ordained in 1904, by the Pennsylvania Conference.

Married to Annie J. Wolf on November 20, 1890. Two children: Ray L. and Frances R.

Held pastorates at Weissport and Lehighton, Allentown, Coopersburg and Springtown, Fleetwood, Blandon and Terre Hill, Spring City and Royersford, Shamokin, Pa.

Bartlett, Sylvester—Born at Sangate, Vermont, July 13, 1867. Parents both Highland Scotch, the father dying four months before he was born.

Converted at the age of thirty-one years and entered the ministry in 1897, being ordained by the Indiana and Ohio Conference in 1904.

Married to Carrie Irilla Flemings, November 9, 1889. Six children: Maud Ethel, Richard Eugean, Sylvester jr., Levi, Henry, Mable Edna.

Held pastorates in the United Brethren Church (Old Constitution) at Elkhart, Lakeville, and Bruce Lake, Indiana, also in the M. B. C. Church at Beech Grove, Ohio and Goshen, Indiana.

Was Conference Evangelist for several years.

Bechtel, Manuel D.—Born in Blair, Waterloo County, Ont., August 10, 1855. Parents were Moses and Elizabeth Bechtel. Raised on the farm and received a common school education.

Converted at the age of 15 years and entered the ministry in 1893, being ordained by the Michigan Conference in 1903.

Married to Mary Ann Hembling, March 12, 1896. Three children: Moses Gordon, John Earl, Mary Elizabeth.

Held pastorates at Geneva, Cass River, Elkton, Greenwood, Elmer, Ubly, Wetzel, Clearwater, and Riverside, in the Michigan Conference.

Beery, Jesse Ai—Born at Shambaugh, Iowa, July 22, 1885. Parents were Amos and Laura (Woods) Beery. Raised on the farm and attended the common school, also attended one year at the Central Holiness University. Converted at the age of twenty-one years, and entered the ministry in 1908, being ordained by the Nebraska Conference in 1911.

Married to Velma L. Fulk, December 6, 1906, and after her death to Bertha Palmer, September 10, 1915. Five children: Alvin, Maurice, Marvin, Ethel, and Wayne, of whom the last two are deceased.

Held pastorates at Holbrook Center, Colo.; Trenton, Iowa; and Bloomington, Nebr., in the Nebraska Conference.

Bergstresser, Robert—Born in Northampton County, Pa., Aug. 19, 1860. Parents were David and Lovina Bergstresser.

Was raised on the farm, and attended the common school.

Was converted in 1891; began to preach in 1901 and was ordained by the Pennsylvania Conference in 1904.

In 1882 was married to Sarah A. Hixon. There were five children: William D., Robert C., Oliver F., Paul H., and Viola H.

Held pastorates at Walnutport and Tripoli, South Allentown and Emaus, Graterford and Harleysville, Zionsville, Nazareth and Plainfield, and Mt. Carmel, Pa.

Bolwell, John—Born in London, Middlesex, England, July 13, 1852. Parents were James and Loveday (Popjoy) Bolwell. Due to the death of his father, his education was limited to the common school, and he became an apprentice at twelve years of age.

Converted at the age of seventeen and entered the ministry in 1902, being ordained by the Ontario Conference in 1907.

Married to Jemima Jane Day, July, 1878. Six children living: Annie, Ellen, Edith, Rose, Alfred, John.

Held pastorates at Stouffville, Sunnidale, Maryboro, Hespeler, Collingwood, Scott, and Stayner, in the Ontario Conference.

Before joining the M. B. C. Church he labored four years with the Primitive Methodists and twenty-four years with the Canada Methodist Church.

Bowman, Benjamin U.—Born in Wilmot township, Waterloo County, Ontario, April 2, 1857. Parents were Joseph B. and Leah (Unger) Bowman. Raised on the farm and attended the common school.

Converted at the age of twenty-two years, and entered the ministry in 1904, being ordained by the Michigan Conference in 1914.

Married to Veronica Hallman, November 4, 1878, and after her death to Rachel Hallman, December 26, 1882. Seven children: Eva, Elmer, Irvin, Aden, Ira, Roy, and Verna.

Held pastorates at Cass River, Caledonia, and Petoskey, in the Michigan Conference, and served as Presiding Elder in the Michigan Conference from 1917-1920.

Bowman, Menno—Born in Kitchener, Ont., May 20, 1837. Parents were Samuel and Anna Bowman. Raised on the farm and attended the common school.

Converted at the age of twenty-eight years. Entered the ministry in 1875.

Married to Susan Snyder on April 11, 1858. Eleven children: Alice, Oliver, Cyrus, Nancy, Susie, Allan, Lena, Emerson, Lloyd, Annie, Frank.

Held pastorates at Bethel, Vineland, Markham, and Maryboro.

Served as Presiding Elder for fourteen years.

Died March 18, 1906.

Bradley, John Albert—Born near Yale, Michigan, April 11, 1894. Parents were Reuben and Mary Bradley. Raised on the farm and attended the common school.

Converted at the age of eighteen years and entered the ministry in 1915, being ordained by the Michigan Conference in 1920.

Was married to Mamie Orcutt, July 8, 1920.

Held pastorates at Caledonia, Williamsburg, and Flint, Michigan.

Brenneman, Daniel—Born near Bremen, Fairfield County, Ohio, June 8, 1834, his father being Henry Brenneman. He was raised on the farm and attended the common school.

Converted in 1856 at the age of twenty-two years and was ordained as minister in the Old Mennonite Church in 1857.

Married to Susannah Keagy in March, 1857, and after her death to Della Troyer in April, 1910. Ten children: Timothy, Samuel, Joseph, Daniel, Moody, Mary, Rhoda, Martha, Phoebe, and Naomi.

Was a prominent minister among the Old Mennonites. Leader of the Reformed Mennonites in the U. S. when they separated from the Old church in 1874. He took an active part in the various church unions leading up to the formation of the M. B. C. Church, and held various pastorates in the Ohio and Indiana Conference. He was Presiding Elder for many years and a member of every General Conference during the period of his active ministry.

Founder of the Gospel Banner and its Editor for the first four years; also the author of a little volume of poems entitled "Thoughts in Rhyme."

Died at Goshen, Ind., September 10, 1919.

For further details see biographical sketch, Chapter V.

Bricker, Milton—Born near Roseville, Waterloo County, Ont., August 16, 1877. Parents were Noah and Catheran (Kiefabhor) Bricker. Raised on the farm and attended the common school.

Converted at the age of nineteen years and entered the ministry in 1900, being ordained by the Ontario Conference in 1904.

Married to Agnes Schell, March 5, 1907. Three children: Ella, Olive, and Edna.

Held pastorates at Hespeler, Port Elgin, Shrigley, Stouffville, Markham, and Sunnidale, in the Ontario Conference.

Brown, William—Born in the township of Amaranth, Ont., December 23, 1872. Parents were Robert and Mary (Barnes) Brown. Raised on the farm and attended the common school.

Converted at the age of twenty-two, entered the ministry in 1900 and was ordained by the Ontario Conference in 1904.

Married to Ida Troxell, June 30, 1903. Four children: William Cecil, Irvin Emerson, Ivan Wesley, and John Elmore.

Held pastorates at Scott, Stouffville, Sunnidale, Toronto, Kitchener, and Vineland in the Ontario Conference.

Brubacher, Isaac B.—Born near Kitchener in Waterloo County, Ontario, November 8, 1883. Parents were Isaac M. and Mary Ann Brubacher. Raised on the farm and attended the common school.

Converted at the age of ten years; entered the ministry in 1908, and was ordained in 1912 by the Ontario Conference.

Married to Cora May Sider on December 26, 1911. Two children: Mervin John and Elgin Grant.

Held pastorates at Collingwood, Port Elgin, and Elmwood, Ontario.

Brunner, C. H.—Born January 2, 1864; raised on the farm and received a common school education.

Married to Sarah C. Musselman on September 27, 1888.

Two children: Paul M. (deceased), and Dorothy C.

Entered the ministry in 1893 and was ordained in 1896.

Held pastorates at Erwinna, Morristown, Royersford and

Gratersford, Reading, Blandon and Athol, Bethlehem and Allentown, in the Pennsylvania Conference.

Served as Presiding Elder of the Pennsylvania Conference from 1898 to 1902 and from 1906 to 1908, President of the Home Missionary Society of his Conference from 1900 to 1906. Missionary Presiding Elder from 1901 to 1905. Secretary of the Conference for twenty years. Edited the Gospel Banner from 1908 to 1912.

Campbell, Andrew—Born at Milford, Seward County, Nebraska, June 5, 1875. Parents were George and Rachel Campbell. Was raised on the farm and attended the common school.

Converted at the age of seventeen and was ordained to the ministry in the Nebraska Conference in 1905.

Married to Mable Elsie Miner on June 2, 1904. Three children: Alice, Helen, Clarice.

Held pastorates at Kremlin and Jett, Okla.; Cambridge and Moline, Nebr.; and Reamsville, Kans., in the Nebraska Conference.

Carmichael, M. J.—Born in Page County, Iowa, November 20, 1869.

Converted at the age of twenty-three years and entered the ministry soon after. He was ordained by the Nebraska Conference in 1900.

Married to Eva Taylor, February 7, 1900. Children: Ruth, Rhoda, and Philip. After the decease of first wife, which occurred in 1906, he was married to Bertha M. Bartlett, May 22, 1907. Children: Paul and Mark.

Held pastorates at Newton, Kan.; Stuttgart, Ark., and La Junta, Colo., in the Nebraska Conference; and at Yakima and Mt. View, Wash.; Orange, Calif.; Filer, Idaho, and McMinnville, Ore., in the Pacific Conference.

Served as Presiding Elder of the Pacific Conference, 1906-1907, 1911-1914, 1915-1917, 1919-.

Cassel, Emanuel N.—Born in Montgomery County, Pa., November 10, 1875. Parents were Jonas M. and Kate (Nice) Cassel. Attended the common school and spent a short time in Normal School.

Converted at the age of nineteen; entered the ministry in 1899, and was ordained in 1904 by the Pennsylvania Conference.

Married on May 15, 1897, to Ida Price. Five children: Lulu, Byron, Alton, Herbert, and Willard.

Held pastorates at Athol, Blandon and Fleetwood, Zions-

ville and Hereford, Spring City and Royersford, Allentown, Coopersburg and Springtown, South Allentown, Graterford and Harleysville.

Cline, Walter O.—Born near Middleville, Barry County, Michigan, May 16, 1885. Parents were Mason and Nancy Cline. Raised on the farm and attended the common school.

Converted at the age of twenty years and entered the ministry in 1908, being ordained by the Michigan Conference in 1914.

Married to Olive Amybell Kelley on December 12, 1906. Two children: Oliver Gail and Esther Mae.

Held pastorates at Geneva, Pontiac, Flint, and Fremont, in the Michigan Conference.

Cober, Peter—Born in Pushlinch Township, Wellington County, Ontario, May 7, 1853. Parents were Nicholas and Nancy (Holm) Cober. Raised on the farm and educated in the common school.

Converted at the age of twenty-one, entered the ministry in 1881, and ordained in 1884.

Married to Martha Steinacher, September 28, 1875. Eight children: Rosa, Addie, Ira, Samantha, Vernon, Wilfrid, Milton, and Gordon, the third and last being deceased.

Held pastorates at Ubly and Deanville, Mich.; Bethel and Goshen, Ind.; Markham, Berlin, Kilsyth, Bethel, Shrigley, Breslau, Maryboro, and Hespeler, Ont.

Presiding Elder of the Ontario Conference for two terms, totaling ten years; member of six General Conferences and chairman of one of them; member of the Executive Committee for a number of years; member of the Ontario Foreign Mission Board and of the United Orphan and Mission Board.

Creasey, Arthur—Born in Derbyshire, England, February 14, 1878. Parents were Henry and Mary Creasey. At the age of one and a half years his parents moved to the United States, settling in Illinois and later in Colorado and Washington. Received a common school education.

Converted at the age of twenty-four; entered the ministry in 1908, and was ordained in 1920 by the Pacific Conference.

Married to Mina Meyers on July 29, 1907, and after her death in 1917 to Elida Enochs on July 26, 1920.

Held pastorates at Madras, and Culver, Oregon, Harper, Kans; Round Butte, and Rockland, Idaho; and Wapato, Wash.

Cressman, Silas—Born in Waterloo County, Ontario, November 7, 1866. Parents were Enos and Elizabeth (Shantz) Cressman. Raised on the farm and attended the common school.

Converted at the age of twenty years and entered the ministry in 1889, being ordained by the Ontario Conference in 1895.

Married Sarah Wagner on March 19, 1890. Seven children: Clayton Wellington, Wilmot Stanley, Gertrude Elizabeth, Vernon Wagner, Lloyd Silas, Joy Beatrice, Franklin Homer.

Held pastorates at Kilsyth, Manitoulin Island, Port Elgin, Markham, Breslau, Stayner, and Kitchener, in the Ontario Conference.

Presiding Elder of the Ontario Conference various terms, and Treasurer of the Home and Foreign Mission Boards; City Mission President 1919—

Culp, Wilson W.—Born near Teegarden, Marshall County, Ind., November 23, 1887. Parents were Amos J. and Magdalena Culp. Lived in Wakarusa, Ind., till eleven years of age and then on a farm in Missouri till eighteen; attended the common school.

Converted at the age of twenty-two years and entered the ministry in 1911, being ordained by the Indiana and Ohio Conference in 1915.

Married to Mary E. Hughes on April 6, 1907. Seven children: Florence, Gladys, Clarence, Harley, Beulah, Bertha May, and Richard (deceased).

Held pastorates at West Union, Nappanee, Oak Grove, Indiana Chapel, Greenville and Beech, in the Ohio and Indiana Conference. Also evangelist for one year.

Curtis, Claudius K.—Born in Waterloo County, Ontario, July 27, 1850. Parents were Burtin H. and Elizabeth Curtis.

Was educated in the public school of Elkhart county, Indiana.

Was converted in 1880; began to preach in 1884, and was ordained by the Indiana and Ohio Conference in 1886.

In 1869 was married to Leah Blosser. There were four children of this marriage: Lucinda, Ella, Joseph (deceased), and Barbara. After the death of the first wife he married Rebecca Blosser, in 1879. There were five children of this marriage: Viola, Eva, Otho, Homer, and Metta Aura.

Held pastorates at South West, Wakarusa, Nappanee, Oak Grove, Bethel, West Union, North Union, Indiana; Pleasant Hill, Michigan.

Served as Presiding Elder ten years: seven years in the Indiana and Ohio Conference, and three years in the Nebraska Conference.

Davis, John L.—Born in Worth County, Mo., June 26, 1875. Parents were Bartholomew and Amanda Davis. Raised on the farm and attended the common school.

Converted at the age of twenty-four years, entered the ministry in 1902 and ordained by the Nebraska Conference in 1914.

Married to Etna Wilkerson, January 6, 1897. Eight children: Ora, Marie, Carlos, Priscilla, Edward, Claud, Mildred (deceased), Willard.

Held pastorates at Bonanga, Ark.; Helena, Okla.; Weeping Water, Neb.; Harper, Kan.; and Osborne, Kan., in the Nebraska Conference.

Dean, Ransom Daniel—Born near Brown City, Sanilac County, Mich., April 5, 1881. Parents were Ransom and Caroline (Temple) Dean. Raised on the farm and attended the common school.

Converted at the age of twenty-five years, entered the ministry in 1917, and ordained by the Michigan Conference in 1920.

Married to Matilda Johnson, June 19, 1906.

Held pastorates at Petoskey, and Pellston, in the Michigan Conference.

Detwiler, Jacob B.—Born in North Dumfries Township, Waterloo County, Ont., October 6, 1844. Parents were Enoch R. and Abigail (Bechtel) Detwiler. Raised on the farm and attended the common school.

Converted at the age of twenty-five years and entered the ministry in 1879.

Married to Harriet Shantz, March 18, 1866, and after her death to Margaret Williams, February 28, 1911. No children, but two girls adopted: Louisa Miller and Mary Fister.

Held pastorates at Nottawasaga, Kitchener, Blair, Elmwood, and Bethel, in the Ontario Conference. In 1894 removed to Alberta, where he remained seventeen years. Spent three months in 1903 in Washington State, and had charge of Mountain View work. Returned to Ontario in 1913, and had charge of Sunnidale work for seven months.

Editor of the Gospel Banner for two years, 1886-1888.

Detwiler, Noah—Born in Dumfries Township, Ontario, March 23, 1838. Parents were Benjamin and Elizabeth Detwiler. Received a common school education.

Converted at the age of twenty-seven. Entered the ministry in 1874 and was ordained in the same year by Solomon Eby, at Port Elgin.

Married to Fanny Bush on September 4, 1860. Seven children: Mrs. Eliza Sherk, Mrs. S. S. Hallman, Sarah, Josephine, Lovina, Hannah Melinda, and Priscilla, the last three being deceased.

First traveling minister of the Ontario Conference. Held pastorates at Port Elgin, Nottawasaga, Stayner, Markham, Kitchener, Bethel, and Toronto, Ont.

Also traveled through Pennsylvania and Kansas on evangelistic tours, and spent twelve seasons in tabernacle work in the Ontario Conference.

Died December 25, 1914.

Dickert, Robert William—Born at Quakertown, Pa., December 29, 1889. Parents were William B. and Sarah Dickert. Attended the common school.

Converted at the age of nine years; entered the ministry in 1916, and was ordained in 1919 by the Pennsylvania Conference.

Married to Miss Nellie Mae Blank on December 25, 1912. One child: Mildred Ethel.

Held pastorates at Quakertown, Graterford, and Reading, Pa.

Dodd, Russell Maynard—Born in Listowel, Ontario, August 16, 1878. Father was Charles B. Dodd. Moved to Michigan when fourteen months of age; attended the common school.

Converted at the age of nineteen, entered the ministry in 1899, being ordained by the Michigan Conference in 1906.

Married to Mary M. Swartz on April 17, 1900. Seven children: Vera, Rorie, Allen, Virgil, Clare, Russell, and Frederick.

Held pastorates at Cass River, Elmer, Brown City, Elkton, Port Huron, and Pontiac, in the Michigan Conference.

Presiding Elder of the Michigan Conference 1914-17; 1918-

Douglass, B.—Born in Huron County, Ontario, August 20, 1874. Parents were Robert and Jane S. (McKersey) Douglass. Attended the common school.

Converted at the age of eighteen years and entered the

ministry in 1906, being ordained by the Michigan Conference in 1911.

Married to Edith L. Tice on August 14, 1907. Two children: Mary Dorothy and Oliver Glenn.

Held pastorates at Clearwater, Colfax, Cass River, and Brown City, in the Michigan Conference.

*Eby, **Amos**—Born near Kitchener, Ontario, April 13, 1842. Parents were Benjamin and Elizabeth (Cressman) Eby. Raised on the farm and attended the common school.

Converted at the age of twenty-nine years; entered the ministry in 1876 and was ordained in 1888.

Married to Esther Mayer on February 9, 1869. Six children: Allan, Louisa, Matilda, Norman, Josiah, Ida.

Held pastorates at Port Elgin, Stayner, Breslau, Shrigley, Sunnidale, Scott, Toronto, and Vineland, in the Ontario Conference.

*Eby, **Solomon**—Born in Waterloo County, Ontario, May 15, 1834. Parents were Benjamin and Elizabeth (Cressman) Eby. Raised on the farm and attended the common school.

Converted at the age of thirty-five, after he had been preaching in the Old Mennonite Church for eleven years, having been ordained in 1858.

Married to Catirine Shantz on June 17, 1855, and to them twelve children were born.

Held pastorates at Breslau, Elmwood, Bethel, Markham, and Kitchener, in the Ontario Conference.

Presiding Elder of the Ontario Conference for various terms totaling eighteen years, and a member of many General Conferences. Leader of the Reformed Mennonites in Canada when they separated from the Old Church, and active in the various unions that later resulted in the M. B. C. Church.

For further details see biographical sketch, Chapter III.

Erb, Isaac—Born near Stratford, Ontario, January 1, 1886. Parents were Dilman Kinsey and Phoebe (Huber) Erb. Raised on the farm and received a common school education. Later graduated from the Toronto Bible Training College. Graduated in medicine from the University of Toronto in 1918.

Converted at the age of fifteen years. Entered the ministry in 1909, and was ordained in 1914 by the Ontario Conference. Took medical training with a view of becoming a medical missionary, but conditions hindered his going. Has

had charge of the Department of Pathology in the Hospital for Sick Children, Toronto.

Married to Olive Leolia Troxel on April 24, 1918. One child: John Troxel Erb.

Fidler, Joshua Elmer—Born at North Heidelberg, Pa., January 26, 1868. Parents were John K. and Sarah A. (Gruber) Fidler. Raised on the farm and educated in the common school.

Converted at the age of eighteen years. Entered the ministry in 1888 and ordained in 1891 by the Pennsylvania Conference.

Married to Elizabeth H. Rittenhouse on June 6, 1889. Eight children: Naomi R., Anna R., John R., Laura Bertha, Rosa Ruth, Adoniram Elmer, Elsie Isabelle, and Ethel Elizabeth.

During a period of twenty-two years held pastorates at Norristown and Gratersford, Quakertown and Hatfield, Coopersburg and Emaus, Spring City and Norristown, Latrobe, Fairmount and Loop, Royersford, Upper Milford, Pa.; Glengardner and Amandale, N. J.; Markham, Elmwood, and Toronto, Ont.

Also served as a missionary in Hadjin, Turkey.

Flesher, Oscar Lee—Born near Chillicothe, Ohio, March 3, 1882. Parents were Jacob and Tamsy Flesher. Raised on the farm and attended the common school.

Converted at the age of nineteen, entered the ministry in 1905, being associated with the Christian Nation Evangelistic Association. United with the M. B. C. Church in 1913 and was ordained in 1918.

Married to Blanche E. Rohrer on January 16, 1907. Three children: Mildred, Mamie, Myrna.

Held pastorates at Dayton, Ohio, and Wakarusa, Ind., in the Indiana and Ohio Conference.

Fretz, Sylvester H.—Born near Jordan, Lincoln County, Ontario, October 2, 1870. Parents were Samuel and Margaret (Houser) Fretz. Attended the public school.

Converted at the age of sixteen, entered the ministry in 1903, and was ordained in 1906.

Married to Lydia Ann Eby on December 24, 1903. Two children: Samuel Cornelius and Milton Harold.

Held pastorates at Dornoch, Bruce Peninsula, and Manitoulin Island, in the Ontario Conference.

Frey, Harvey R.—Born at Erbsville, Waterloo County, Ontario, April 13, 1882. Parents were Martin M. and Susannah (Rudy) Frey. Received a common school education and later took some English work with the International Correspondence School.

Converted at the age of fourteen, and entered the ministry in 1906, being ordained by the Ontario Conference in 1910.

Married to Ethyl E. Squire on September 14, 1909. Three children: Nellie Jean, Herbert Squire, and Leslie Morris (deceased).

Held pastorates at Manitoulin Island, Maryboro, Sunnidale, and Breslau, in the Ontario Conference.

Gehman, William—Born in Hereford Township, Berks County, Pa., January 22, 1827.

Voted into the ministry when quite young and ordained in 1849.

Married to Anna Musselman, and to them were born five sons and four daughters: Menno, Henry, Francis, Allen, William, Amanda (Mrs. Geo. Lambert), Hannah (Mrs. H. Z. Heist), Mary (Mrs. D. M. Taylor), Sarah (Mrs. A. Hassler). The first and last named are deceased.

Leader of the Evangelical Mennonites when they separated from the Oberholtzer branch of the Mennonite Church (later General Conference) in 1857, and active in the various unions leading to the M. B. C. Church. First Presiding Elder of the Pennsylvania Conference, which office he held for thirteen consecutive years, until his retirement. Attended a total of 106 special, annual, semi-annual, and general conferences and was chairman of twenty-nine of these.

Died near Allentown, Pa., April 12, 1918.

For further details see biographical sketch, Chapter VII.

Gehman, William George—Born in Vera Cruz, Lehigh County, Pa., September 17, 1874. Parents were William and Anna Gehman. Raised on the farm and received a high school education.

Converted at the age of nine years; entered the ministry in 1896, and was ordained in 1899 by the Pennsylvania Conference.

Married in September, 1900, to Emma T. Kinsell, and after her death to Lizzie T. Kinsell in August, 1910. Seven children, the first four by the first marriage: Grace I., Mildred L., Valeria M., Ethel M., N. Vivian, Alma K., and Wilbert E.

Held pastorates at Royersford and Spring City, Lehighton and Weissport, Mt. Carmel, and Bethlehem, Pa.

Served also as Presiding Elder since 1905 and President of the Gospel Herald Society since 1905.

Geiger, Amos—Born in Wilmot Township, Waterloo County, Ontario, February 8, 1873. Parents were Daniel S. and Magdalena (Hotell) Geiger. Raised on the farm and attended the common school.

Converted at the age of nineteen years, entered the ministry in 1896 and was ordained by the Ontario Conference in 1915.

Married to Nancy Mathilta Battler on June 20, 1894. Six children: Jerrimah, Vernon (deceased), Melvin, Irvin, Mary, and Lillie.

Held pastorate at Hespeler and labored as helper at Bethel, Bright, Breslau, and a few other places in the Ontario Conference.

Geiger, Peter—Born in Wilmot Township, Ontario, January 11, 1835. Raised on the farm and received a common school education.

Converted at the age of twenty-four. Entered the ministry in Huron County, Mich., in 1863.

Married to Mary Ann Wilson in 1858, and after her death in 1873, to Mrs. John Lemon Connor in 1874. The latter died in 1900, and he remarried in 1902 to Eliza Shirley. Six children: Albert, James, Adaline, John, Anna, and Lovina.

Held pastorates for about twelve years in Huron County, Mich; Blair, Kitchener, Breslau, and New Dundee, Ontario.

Was a representative at the conference in 1875, when the New and Reformed Mennonites united.

Died February 3, 1920.

Good, Andrew—Born in Fairfield County, Ohio, February 6, 1838. Parents were Samuel and Catherine Good.

Converted at the age of twenty years; entered the ministry in the Brethren in Christ Church about 1870, serving as pastor and evangelist. In 1885 he united with the M. B. C. Church, continuing his ministry.

Married to Dianah Hendrich on October 4, 1866. There were nine children, three of whom are deceased.

Presiding Elder of the Indiana and Ohio Conference for three years (1887-1890). The greater part of his time was devoted to evangelistic work. He traveled over 200,000 miles,

preaching in nearly every state in the Union, also making twenty-nine trips to Canada besides one to Northwest Canada.

Died at New Carlisle, October 3, 1918.

Good, Cyrus Nathaniel—Born at Clarinda, Page County, Iowa, in 1869. Parents were Jacob G. and Elizabeth (Frank) Good. Received a common school education.

Converted at the age of twenty, entered the ministry in 1894 and was ordained in the Ontario Conference in 1897.

Married to Lovina Snyder in 1893, and after her death to Livy C. Hallman, in 1900. Four children: Grace Irene, Ira Merle, Gordon Ray, Myrtle Dell.

Held pastorates at Port Elgin, Elmwood, Breslau, Aylmer, Toronto, Markham, and Kitchener, in the Ontario Conference.

Also served as City Mission President from 1913-1918; Presiding Elder for 1 year (1918-1919), and Conference Evangelist afterward.

Gooding, Thomas Alonzo—Born near Washington, Oxford County, Ontario, July 6, 1884. Parents were Stephen and Margaret Gooding. Raised on the farm and attended the common school, later took some Bible work by correspondence.

Converted at the age of twenty-one. Entered the ministry in 1908 and was ordained in 1912, by the Ontario Conference.

Married to Flossie Louisa Duncan on September 18, 1912. Three children: Eldon, Evelyn, and Dorothy.

Held pastorates at Manitoulin Island, Stayner, Wallace, and Maryboro, Ontario.

Goudie, Henry—Born in Waterloo County, Ontario, January 16, 1851. Parents were David and Nancy Goudie. Received a common school education.

Converted at the age of nineteen years; entered the ministry in 1878, and was ordained by the Ontario Conference in 1881.

Married to Sarah Wildfong on December 24, 1872. Seven children: Angeline, Alzinah, Adah, Nancy, Emerillah, Royal, Elkiah.

For twenty-eight years was a pastor, and for fourteen years Presiding Elder in the Ontario and Canadian Northwest Conferences.

Goudie, Samuel—Born in Waterloo County, Ontario, August 11, 1866. Parents were David and Nancy (Wanner) Goudie. Raised on the farm and received a common school education.

Passed entrance examination to high school, and took up continuation work.

Converted at the age of seventeen. Entered the ministry in 1886 and was ordained in 1891, by the Ontario Conference.

Married to Eliza J. Smith on March 20, 1889. Three children: Pearl E. (deceased), Fletcher S., and Howard A.

Held pastorates at Sherkston, Port Elgin, Maryboro, Vineland, Kitchener, and Toronto, Ontario.

Served as Presiding Elder, Associate Editor of the Gospel Banner, and Chairman of the Executive Board.

Graybiel, William—Born in Waterloo County, Ontario, July 20, 1862. Parents were Edward and Mary (Whitmer) Graybiel. Raised on the farm, received a common school education.

Converted at the age of eighteen years; entered the ministry in 1891, and was ordained by the Ontario Conference in 1894.

Married to Lucy Ann Young in 1885. Three children: Verdella Florence, Mary Lucile, and Isaiah Ashton.

Served as a pastor for twenty years in the Michigan and Ontario Conferences, and as Presiding Elder for two years in the former.

Green, Sheridan J.—Born in Midland County, Mich., January 4, 1869. Father was Francis Green. Was educated in the public schools.

Converted at the age of twenty years; entered the ministry in 1898, and was ordained in 1901 by the Nebraska Conference.

Married to Edith Herriman on January 3, 1901. Three children: Charles Gerald, Delbert Francis, Veleda Mae.

Held pastorates at New Market, Iowa; Milford, Oxford, and Cambridge, Neb.; Osborne and Reamsville, Kan., and Hinton, Okla.

Died February 10, 1915.

Grout, John Garfield—Born in Linn, Wabash County, Ill., September 22, 1881. Parents were Elon and Luella Grout. Raised on the farm and attended the common school.

Converted at the age of twenty-three; entered the ministry the same year, and was ordained in 1907 by the Pacific Conference.

Married to Edith Leona Zediker on October 26, 1907. Three children: LaVera Leona, Claude LeEldrin, Leland Moffet.

Held pastorates in Filer, Idaho; Pleasant Valley, Mt. View, and Yakima, Wash., in the Pacific Conference.

Served as Home Mission Superintendent one year, Editor of the Gospel Preacher three years, Conference Evangelist three years, and President of the Pacific Coast Evangels one year.

Grout, William Rathborn—Born in Lynn, Ill., March 19, 1883. Parents were Elon and Luella Grout. Raised on the farm and received a common school education.

Converted at the age of twenty years. Entered the ministry in 1908 and was ordained in 1913 by the Pacific Conference.

Married to Arcie Wright on March 7, 1912. One child: Donell LaVee.

Held pastorates at Strandell, Belfast, Bremerton, Yakima, Mt. View, Birch Bay, Leber, Wash.

Grover, Theodore D.—Born in Smith County, Kan., October 5, 1884. Parents were Matthew D. and Margaret L. (McNealy) Grover. Raised on the farm, and received a common school education.

Converted at the age of twenty-five years; entered the ministry in 1913 and was ordained in 1916 by the Nebraska Conference.

Married to Mary V. Tilton on December 28, 1910. Two children: Julius H. and Virgil K.

Held pastorates at Bethel, Kan., and Trenton, Iowa, in the Nebraska Conference.

Gugin, John Francis—Born in Osprey Township, Grey County, Ontario, April 30, 1870. Parents were George and Elizabeth (Vogle) Gugin. Raised on the farm and educated in the common school.

Converted at the age of twenty-eight years; entered the ministry soon after, and was ordained in 1905 by the Ontario Conference.

Married to Daisy Young on February 27, 1901. Six children: George L., Roswell W., Arthur W., Irene P., Annie M., and Florence L.

Held pastorates at Manitoulin Island and Hespeler, Ont., in the Ontario Conference, and Didsbury, and Castor, in the Canadian Northwest Conference.

Guy, Jesse Samuel—Born near London, Ontario, September 2, 1862. Parents were Robert and Charlotte Guy. Lived in

Michigan near Brown City from early childhood, and received a common school education.

Converted at the age of twenty-four years; entered the ministry in 1887, and was ordained in 1890.

Married to Euphemia Pool on January 4, 1888.

Held pastorates at Dornoch, Vineland, Stayner, in the Ontario Conference.

Died March 15, 1897.

Hall, James—Born in Owen Sound, Ontario, in 1862. Parents were William and Margaret Jane (Hoath) Hall. Raised on the farm and attended the common school.

Converted at the age of twenty-five. Entered the ministry in 1888 and was ordained in 1892 by the Ontario Conference.

Married to Janet Douglass on March 27, 1889. Two children: William Robert and Lorance Douglass.

Held pastorates in Wetzell, Leetsville, and Lamotte, Mich.

Served as Evangelist in Michigan for six years, and later moved to Alberta, where he engaged in frontier work.

Hallman, H. S.—Born August 5, 1859.

Converted at the age of fourteen years; entered the ministry in 1881 and was ordained in 1885.

Was married to Maria Rosenberger on February 18, 1881. Nine children: Manilla (Mrs. Roy Shantz, deceased), Abner, Ellen (Mrs. H. Geach), Lorne, Arnetta (Mrs. A. Bentley), Grace Isabelle, Alice Myrtle, William Howard, and Frances Ruth.

Held pastorates at Port Elgin and Elmwood in the Ontario Conference.

Elected Editor of the Gospel Banner in 1888 and served for twenty years; also served as Publisher from 1899-1908.

Secretary and Treasurer of the Ontario Conference Mission Board from 1898 to 1910, and President from 1910 to 1917. President of the Ontario Conference City Mission work for several years. Secretary of the Ontario Conference for fifteen years, and of the General Conference for twelve years.

Published several periodicals and a Gospel Text Calendar.

For several years pastor of the United Tabernacle, an independent church in Columbus, Ohio. Later, Superintendent of the Publishing Business of The Christian and Missionary Alliance, New York City.

Havens, William B.—Born in Wayne County, Ind., April 12, 1842. Parents were James and Mary Havens. Received a common school education.

Converted at the age of thirteen years; entered the ministry in 1894, being ordained in 1914 by the Pacific Conference.

Married to Eliza Jane Reasoner on February 23, 1862. Five children: Mary Levina, Ellie Clendora, Cary Oscar, Cora Alice and Lewis Austin.

Held pastorates at Norton County, North Dakota; Everett, Lyman, Leber, and Strandell, Wash.; and Portland, Ore.

Heffner, William Franklin—Born at Fleetwood, Pa., September 3, 1892. Parents were Daniel and Andora Heffner. Attended the common school.

Converted at the age of fifteen years; entered the ministry in 1916, and was ordained in 1920 by the Pennsylvania Conference.

Married to Anneda Schearer on July 22, 1913. Three children: Ethel Mae, Donald Elwood, and Helen Ruth.

Held pastorates at Washington, N. J.; Nazareth, and Quakertown, Pa.

Henderson, Omer Bion—Born near Clarinda, Page County, Iowa, February 14, 1871. Parents were Samuel Butler and Sarah Elizabeth (Perkins) Henderson. Raised on the farm, and attended the common school.

Converted at the age of twenty-one; entered the ministry in 1895, and was ordained in 1898 by the Nebraska Conference.

Married to Eva Belle Fowler on February 2, 1898. Five children: Paul F., Rose Esma, Louise E., Earl T., and Omer B., the last two being deceased.

Held pastorates at Hillsdale and Oswego, Kan.; Shambaugh, Iowa; and Milford, Neb., in the Nebraska Conference.

Served as Presiding Elder of the Nebraska Conference for three years.

Herber, William Ralph—Born at Clarksville, Mich., April 13, 1895. Parents, Henry H. and Ada A. (Nash) Herber. Raised on the farm, and educated in the common and high school at Brown City, Mich.

Converted at the age of seventeen; entered the ministry in 1916, and was ordained in 1920.

Married to Ida Luella Wilks on April 6, 1918.

Held pastorates at Fremont, and Detroit, in the Michigan Conference.

Herriman, Charles Hance—Born in Ohio, April 28, 1843. Parents were John C. and Julian (Nedrow) Herriman. Attended the common school.

Converted at the age of thirty-six years; entered the ministry in 1895, and ordained in 1898 by the Nebraska Conference.

Married to Maggie Brown in March, 1867. Nine children: Maude, Benjamin, Edith, Grace, Glendora, Vanzo, Oliver, Cecil, and Frederick.

Most of his ministry was served in a local capacity.

Hershey, Eusebius—Born near Manheim, Lancaster County, Pa., August 14, 1823.

Converted at the age of eighteen years; joined the United Brethren Church and started preaching for them in 1842. About 1845 he joined the M. B. C. Church, then called the Evangelical Mennonites. He traveled many miles through various states preaching, and made thirteen trips to Canada.

He early felt the call to Africa, and on November 1, 1890, sailed from New York, arriving at Sierre Leone after thirty-eight days. He labored through an interpreter for six months, then took sick, and after a short illness of seven days died on May 24, 1891.

Hess, John Henry—Born in Newton, Kan., July 12, 1886. Parents were Daniel and Hattie Hess. Raised on the farm and attended the common school. Later took some high-school work and a course in Bible training at the Bible School, at Tabor, Iowa.

Converted at the age of fifteen. Was ordained to the ministry by the Hepzibah Faith Missionary Association in 1908, and accepted as a minister by the Nebraska Conference in 1918, and was ordained by them in 1920.

Married to Naomi Weavers, September 1, 1908. Four children: Susannah Hattie, Beulah May, Geraldine Pearl, and Robert Daniel.

Held pastorate at Shambaugh, Iowa.

Hillegass, Oswin S.—Born in Montgomery County, Pa., September 14, 1859. Parents were Thomas and Elizabeth (Slonecker) Hillegass.

Converted at the age of twenty-one; entered the ministry in 1889, and was ordained in 1892 by the Pennsylvania Conference.

Married on September 27, 1879, to Celia H. Steiner. Five children: Joseph, Emma Alvesta, Annie Louisa, Noami Ruth, Leah May. (All deceased).

Held pastorates at Reading, Allentown, Bethlehem, Weissport and Lehighton, Terre Hill, Graterford, Zionsville, Northampton, Quakertown, Pa.

Hill, Henry—Born in Lamton County, Ontario, in 1849. Parents were James and Almeda Hill. Raised on the farm and attended the common school.

Converted at the age of thirty years; entered the ministry in 1906, and was ordained in 1917 in the Michigan Conference.

Married to Clara Streeter on April 29, 1872. Five children: Wallace, Ethel, Emma, Jennie, Frank.

Held pastorates at Ubly, Bad Axe, South Garfield, Caledonia, and Wetzell, in the Michigan Conference.

Hilts, William John—Born near Victoria Square, Ontario, January 24, 1842. Parents were Godfrey and Mary Hilts. Raised on the farm and educated in the common school.

Converted at the age of seventeen years; ordained by the Ontario Conference in 1880, previous to which he had spent some years as a local minister among the Evangelical Methodists.

Married to Eliza Jane Hilts on January 12, 1864. One child: William Albert.

Held pastorates at Sunnidale, Bethel, Vineland, Brown City (Mich.), Maryboro, Shrigley, Scott, Port Elgin, in the Ontario Conference.

Died June 19, 1901.

Hodson, Emerson L.—Born in Indiana, October 12, 1860. Parents Allen and Mary E. Hodson. Attended the common school.

Converted at the age of thirty-six; entered the ministry in 1901, and ordained in 1905 by the Nebraska Conference.

Married to Maud A. Lucas on November 18, 1885. One child: Perry A.

Held six different pastorates during a period of fourteen years, in the Nebraska Conference.

Holdeman, Franklin Alvin—Born in Branch County, Mich., January 19, 1879. Parents were Abraham and Elizabeth Holdeman. Raised on the farm and attended the common school.

Converted at the age of eighteen years; entered the ministry in 1899, and ordained in 1902 by the Indiana and Ohio Conference.

Married to Emma Sando on March 25, 1908. Two children: Edith Myra and Nancy Elizabeth.

Held pastorates at Goshen, Ind.; Latrobe and Hollidaysburg, Pa., in the Indiana and Ohio Conference.

Homuth, Charles Tobias—Born in Wingham, Huron County, Ontario, March 12, 1872. Parents were William F. and Elizabeth (Gingrich) Homuth. Raised on the farm, and educated in the common school; later attended the Christian and Missionary Alliance Institute two terms.

Converted at the age of fourteen; entered the ministry in the M. B. C. Church in 1909, and was ordained in 1911 by the Ontario Conference.

In 1898 was pastor of the Christian Workers' Church in Toronto, and 1903 went to Africa with wife as missionary under the Africa Industrial Mission (Sudan Interior Mission); returned in a year and a half, due to sickness of wife. Entered the M. B. C. work in 1909, in the Ontario Conference, being sent to Aylmer. Returned to Africa in 1912, and spent two three-year terms there. On return, went to the Canadian Northwest and worked under the Canadian Northwest Conference, stationed at Alsask, Saskatchewan.

Hostetler, Jacob J.—Born in Holmes County, Ohio, August 12, 1854. Parents were Moses J. and Elizabeth (Mast) Hostetler. Raised on the farm; commenced teaching school at seventeen years of age. Received a high-school education at County Normals and at Valparaiso, Ind.; took Bible courses by correspondence.

Converted at the age of eighteen years; entered the ministry in 1893, and was ordained in 1896.

Married to Jennie Nelson on November 26, 1876, and after her death to Samantha Leatherman, on April 22, 1894; after her death, to Ida Tchumi, on March 19, 1913. Seven children by first marriage: William Owen, Myrtle May, Perley Grover, Grace Gladdys, Roxanna, Ora Mansel, and Bessie Belle, the last two being deceased.

Held pastorates at Bluffton, S. Dak.; Shambaugh, Iowa; Nappanee, Wakarusa, Elkhart, and Goshen, Ind.; Greenville, Lima, and Dayton, Ohio—all appointments in the Indiana and Ohio Conference.

Also served as Assistant Secretary and Secretary of the Indiana and Ohio Conference, Superintendent of the M. B. C. Bible Training School, and Editor of the Seminary Evangelist.

Hottel, Frank M.—Born at Locust Valley, Lehigh County, Pa., August 21, 1882. Parents were Solomon and Mary Ann Hottel. Attended the common school and took a correspondence course.

Converted at the age of nine years; entered the ministry in 1905, and was ordained in 1909 by the Pennsylvania Conference.

Married on March 2, 1906, to Ida Gertrude Moyer. Six children: Verlette Mae, Harvey W., Clarence W., Ruth Hilda, Winfred Bruce, and Grace Pearl.

Held pastorates at Washington, N. J., Fleetwood, Blandon, Terre Hill, Reading, and Philadelphia, Pa.

Huffman, Calvin Irvin—Born in Kosciusko County, Ind., October 6, 1875. Parents were John W. and Hannah Martha Huffman. Raised on the farm and attended the common school.

Converted at the age of eighteen years; entered the ministry in 1896, and was ordained in 1901 by the Indiana and Ohio Conference.

Married to Cora Sando on December 31, 1896. Four children: Russell J., D. Irene, Francis Ferne, and Charles Marion.

Held pastorates at Union Chapel, Stringtown, Western Pennsylvania circuit, Beech, Phillipsburg, Berlamont, New Carlisle, all in the Indiana and Ohio Conference.

Served as Presiding Elder of the Ohio District of the Indiana and Ohio Conference for five years, 1912-1917.

Huffman, David H.—Born in Noble County, Ind., January 6, 1867. Parents were John W. and Hannah Martha Huffman. Raised on the farm and attended the common school.

Converted at the age of twenty years; entered the ministry in 1916 and was ordained in 1920.

Married to Hettie R. Smeltzer on March 26, 1891. Six children: Herbert A., Julia Ruth, George Arthur, Mary E., Jessie Paul, and Carl D., the last two being deceased.

Assistant pastor at Elkhart, Ind., and pastor of the Mishawaka church, in the Indiana and Ohio Conference.

Huffman, Jasper Abraham—Born in Elkhart County, Ind., February 28, 1880. Parents were John W. and Martha Huffman. Attended the public schools of Indiana; graduated from Bonebrake Theological Seminary, 1909; graduate student University of Chicago, 1915; received A. B. from Bluffton College, 1915; B. D. from McCormick Theological Seminary, 1919; honored by Taylor University with the degree of Doctor of Divinity in 1920.

Converted at the age of eleven years; entered the ministry in 1898, and ordained in 1904 by the Indiana and Ohio Conference.

Married Elizabeth D. Lambert on May 5, 1901. Four children: David Paul, Martha Emma (deceased), S. Lambert, and John Abram.

Held pastorates at Georgetown and Phillipsburg, New Carlisle and Pleasant Grove, and Dayton, in the Indiana and Ohio Conference.

Served as Editor of the Gospel Banner, 1912- ; Editor and Publisher of the Gospel Banner, 1916-1920; Editor of the Bethel Series of Sunday School Literature, 1909- ; Chairman of the Indiana and Ohio Conference Foreign Mission Board; Professor of New Testament Literature and Exegesis in Bluffton College and Mennonite Seminary, 1914- . Author of "Redemption Completed," "Old Testament Messages of the Christ," "Job a World Example," "Upper Room Messages," and Editor-in-Chief of the History of the M. B. C. Church. Secretary of General Conference in 1920.

Huffman, William Judson—Born in Noble County, Ind., November 19, 1871. Parents were John W. and Hannah Martha Huffman. Received a common school education, and attended high school at Wolf Lake, Ind.

Converted at the age of seventeen; entered the ministry in 1891, and was ordained in 1897 by the Indiana and Ohio Conference.

Married to Jennie F. Good on February 9, 1893. Four children: Walter Andrew, Chester Arthur, John Elgar, and Orpha May.

Held pastorates at Georgetown, Beech Grove, Greenville, Ohio; Western Pennsylvania; Goshen and Oak Grove, Ind., in the Indiana and Ohio Conference.

Served as Presiding Elder of the Indiana and Ohio Conference for three years, and worked under the North Indiana M. E. Conference for five years.

Hygema, David—Born in Kosciusko County, Ind., October 13, 1862. Parents were Romke and Yetskey Hygema. Left an orphan at the age of twelve years; received a common school education.

Converted at the age of twenty years; entered the ministry in 1891, and was ordained in 1895 by the Indiana and Ohio Conference.

Married to Sarah Loucks on February 4, 1884. Six children: Martha, William, Irvin, Pearl, Mabel, Grace.

Held pastorates at West Union, Southwest, Elkhart, Goshen, Bethel, Oak Grove, and Nappanee, Ind., in the Indiana and Ohio Conference.

Hygema, Jacob—Born in Marshall County, Ind., November 26, 1869. Parents were Romke and Yetskey Hygema. Left an orphan at the age of five years, and placed in three different homes till seventeen. Attended the common school, also a Free Will Baptist college one term.

Converted at the age of twenty-one; entered the ministry in 1892 and was ordained in 1897 by the Nebraska Conference.

Married to Esther Stahly on November 24, 1898. No children, but adopted two girls: Olive (deceased) and Dorotha May.

Held pastorates at Stuttgart, Ark.; West Union, Ind.; Milford and Cambridge, Nebraska; Shambaugh and Trenton, Ia.; Harper, Kan.; and Mountain View, Wash.

Served as Presiding Elder one year in the Nebraska Conference; teacher in Bible schools eight winters; Associate Editor of the Gospel Banner eight years; elected as instructor in the Fort Wayne Bible School in 1920.

Jackson, George Clement—Born in Holland Township, Grey County, Ontario, September 25, 1881. Parents were Thomas and Susan Jackson. Educated in the common school.

Converted at the age of thirteen; entered the ministry and was ordained in 1914 by the Ontario Conference.

Married to Charlotte Allen on October 13, 1903. Two children: Ida Pearl and Allen Thomas.

Jett, Warner Maddox—Born at Lagrange, Ky., December 13, 1870. Parents were James P. and Huldah F. (Maddox) Jett. Received a common school education.

Converted at the age of thirty-five years; entered the ministry in 1911, and was ordained in 1914 by the Nebraska Conference.

Married to Carrie Saylor on December 9, 1897, and after her death to Nannie Jamieson, on September 9, 1909. Three children: Ferne, James Edmond, and Lowell LaVerne, the former from first marriage.

Held pastorates at Oswego, Kan., and Bloomington, Neb., in the Nebraska Conference.

Jones, Fred A.—Born in St. Clair County, Mich., August 16, 1779. Father was M. S. Jones. Raised on the farm and received a common school education; later attended two terms of Bible School at Elkhart, Ind.

Converted at the age of twenty-one; entered the ministry in 1904, and ordained in 1914 by the Michigan Conference.

Married to Ella Nash on April 11, 1905. Three children: Ethel (deceased), Ray, and Roy.

Held pastorates at Bliss, Brown City, Yale, Greenwood, Detroit, and Cass City, in the Michigan Conference.

Kagey, Fay Stewart—Born in Blaine, Whatcome County, Wash., September 14, 1892. Parents were Joseph Henry and Mary Katherine Kagey. Raised on the farm and attended the common school.

Converted at the age of fifteen; entered the ministry in 1910, being ordained in 1912 by the Pacific Conference.

Married to Ruth Bessie Thompson on March 10, 1917.

Held pastorates at Culver, Ore.; Lyman, Strandell, and Granger, Wash.

Also served as Vice Presiding Elder of the Pacific Conference.

***Kauffman, Abraham Huber**—Born near Lancaster City, Pa., August 6, 1854. Parents were Christian and Mary Kauffman. Raised on the farm and educated in the common school.

Baptized and joined the church at the age of twenty-two, but not clear in conversion till thirty-four. Entered the ministry in 1891, and was ordained in 1894 by the Indiana and Ohio Conference.

Married to Lizzie B. Horst on September 9, 1873. Four children: Harvey H., Ada H., Elmer H., and Alvin H.

Held pastorates at Weaver School House, Kan.; Grand Rapids, Mich., and Port Huron, Mich.

Served for some time as evangelist, city missionary, and tabernacle worker. Organized the classes and built the churches at Elkhart, Ind., and Port Huron, Mich.

For some years has been connected with the Nazarene church.

Kitching, John Norman—Born at Shrigley, Dufferin County, Ontario, June 10, 1869. Parents were Thomas and Elizabeth Kitching. Raised on the farm, and educated in the common school.

Converted at the age of eighteen; entered the ministry in 1891, and was ordained in 1895 by the Ontario Conference.

Married to Matilda A. Goudie, July 15, 1903, and after her death to Hannah B. Little, November 15, 1904. Five children: Verdella, Vera, Bertha (deceased), Edna, and John Alvin.

Held pastorates at Bright, Ont.; Wetzell, Greenwood, Brown City, and Port Huron, Mich.; Owen Sound, Kitchener,

Toronto, and Scott, Ont., under the Ontario and Michigan Conferences.

Served as City Mission President seven years, and Conference Treasurer four years, in the Ontario Conference; also a member of the Foreign Mission Board.

Kiteley, Nelson—Born in Guilliansbery Township, York County, Ontario, April 15, 1844. Parents were Henry and Sarah Kiteley. Raised on the farm and received a common school education.

Converted at the age of twenty years; entered the ministry in 1870, and was ordained in 1873 in the Brethren Church. United with the M. B. C. Church in 1882.

Married to Maria Dougherty on November 10, 1864, and after her death, to Rachel Alexander in 1889. Eleven children: Martha A., James H., Alfred E., Sarah J., Jamima M., Charlotte V., Lewis W., Edward A. G., Emerson A. W., Norene E., and Irene R., the last five being of the second marriage.

Came to Michigan in 1889. Served as pastor at Bliss, Clearwater, Cass River, Caledonia, and Elmer.

Krack, Elmer—Born at Brown City, Mich., February 24, 1878. Father was John Krack. Raised on the farm and attended the common school.

Converted at the age of twenty-eight; entered the ministry in 1911, and was ordained in 1917 by the Michigan Conference.

Married to Ethel S. Brooks on May 31, 1911. Four children: Esther, Wesley, Russel, Marcus.

Held pastorates at Elmer and Colfax, Mich., in the Michigan Conference.

Kratz, Harvey K.—Born at Souderton, Montgomery County, Pa., February 14, 1879. Parents were Daniel C. and Lizzie Kratz. Attended the common school.

Converted at the age of twenty-one; entered the ministry in 1906, and was ordained in 1909 by the Pennsylvania Conference.

Married to Laura D. Gehman on July 24, 1904, and after her death to Attie I. Schaden on October 5, 1911. Two children: Marian G., and Harold Leighton.

Held pastorates at Walnutport, Macungie and Emaus, Graterford and Harleysville, Coopersburg, Spring City and Royersford, Pa.

Kreider, Levi—Born in Lagrange County, Ind., November 13, 1857. Parents were Tobias and Eliza Kreider.

Converted at the age of thirty-four; entered the ministry in 1905, and was ordained in 1909 by the Indiana and Ohio Conference.

Married to Rebecca Keller, June 4, 1881. One child, Lydia L.

Held pastorates at West Union, Elkhart, Pleasant Hill, Nappanee, and Wakarusa, Ind.; Georgetown, Ohio, in the Indiana and Ohio Conference.

Kreutziger, Bernhard—Born in Saxaldenburg, Germany, June 12, 1843. Parents were Andrew and Anna Kreutziger. Came to America when four years of age with parents, who settled in Waterloo County, Ontario. Raised on the farm, and educated in the common school.

Converted at the age of thirty-three; entered the ministry in 1884, and was ordained in 1885 by the Ontario Conference.

Married to Phoebe Haeberle on December 13, 1867. Seven children: Sarah Ann, Matilda, Mary Ann, Simon, Lydia, Ella, and Andrew.

Held pastorates at Brown City, Lamotte, and Amadore Mich, and at Bethel and New Dundee, Ontario.

Kreutziger, Simon H.—Born in Peel Township, Ontario, April 15, 1880. Parents were Bernhard and Phoebe (Haeberle) Kreutziger. Raised on the farm and attended the common school.

Converted at the age of twenty-eight; entered the ministry in 1909, and was ordained in 1915 by the Michigan Conference.

Married to Lizzie D. Jacobs on December 13, 1900. Seven children: Irma Elizabeth, Alfred C., Phoebe A., Orville R., Mary F., Beulah, and Dorothy A.

Held pastorates at Elmer, Wheatland, Williamsburg, and Port Huron, in the Michigan Conference.

***Krupp, John**—Born in Pennsylvania, August 7, 1840. Parents were Joseph and Mary Krupp. When young moved with his parents to Elkhart County, Indiana. Raised on the farm and educated in the common school.

Converted at the age of twenty-eight years when a minister in the Old Church, and, along with Daniel Brenneman, was one of the leaders of the Reformed Mennonites who later became the Mennonite Brethren in Christ.

Married to Eliza Ann Waterman on January 1, 1862. Nine children: Mary Ann, Hannah, Daniel, Rhoda, Emaline, Eliza, Katy Maude, Smith Frederick, and Joseph.

Held pastorates and did a great deal of itinerary preaching in Michigan, Indiana, Iowa, and Arkansas.

Also served as Presiding Elder and Evangelist.

Died on August 9, 1911, of heart failure.

Kublic, Emmanuel Edward—Born in Germany, September 8, 1878. Parents were Julius and Augustina Kublic. Came to Pennsylvania when very young, attended the common schools.

Converted at the age of eighteen; entered the ministry in 1899, and was ordained in 1907.

Married to Katie E. Moyer on January 14, 1907, and after her death to Clara Curry on October 12, 1915. Two children: Ferol A. and Shimer E.

Held pastorates at Stroudsburg, Pa., and worked in the Gospel Herald Society at Emaus, Macungie and Lehighton.

Lambert, David U.—Born in Northampton county, Pa., October 19, 1851. Parents were D. C. and Catherine Lambert. Raised on the farm, and educated in the common school.

Converted at the age of fourteen, and entered the ministry in 1869.

Married to Isabella Hunsperger in 1874. Eight children: Emma C. Barnes, Cora M. Gumty, William H., David Elmer, Clara B. Dooley, Mabel Dilley, Jessie Switzer, Edith Rand.

Held pastorates in Indiana, Michigan, and Kansas.

Served as Presiding Elder of the Indiana and Ohio Conference, 1882-1883.

Died May 19, 1896.

Lambert, George—Born in Northampton County, Pa., May 11, 1853. Parents were D. C. and Catherine Lambert. Raised on the farm and attended the common school.

Converted at the age of twelve years; entered the ministry in 1878, and was ordained in 1881 by the Indiana and Ohio Conference.

Married in 1872 to Amanda Gehman. Eight children: Ella (Mrs. John Ummel), Edward, Rose (Mrs. David Musselman), Emma (Mrs. Robert Fansher), Norah (Mrs. Oscar Sommer), Ira, Jessie (Mrs. Luther Fansher), Marie (Mrs. Roy W. (Fries).

Held pastorates in Kent County, Mich.; South West, Wakarusa, Bethel, and Jamestown, in the Indiana and Ohio Conference.

Lambert, Sidenham—Born in Northampton County, Pa., January 17, 1855. Parents were D. C. and Catherine Lambert. Raised on the farm and attended the common school.

Converted at the age of fifteen; entered the ministry in 1873, and was ordained in 1876.

Married to Emma J. Hossler in 1876, deceased in 1903; to Mrs. Amanda Long in 1905, deceased in 1914; after her death, to Mrs. Anna Flatter, in 1915. Eight children: Fannie (Mrs. Lawrence Ditmer), Elizabeth (Mrs. J. A. Huffman), Vernon, Minnie (Mrs. Noel Johnson), Anna (Mrs. Shirl Hatfield), Bertha, Naomi (Mrs. Roy Riffle), and Ruby (deceased). All children by first marriage except the last named (deceased) by second marriage.

Held pastorates at Fleetwood, Pa.; Bethel, Ind.; Georgetown and Phillipsburg, Ohio, and Beech Grove, Ohio.

Served as Presiding Elder in the Indiana and Ohio Conference for a number of years; President of the General Conference Executive Board eight years; Treasurer of the Indiana and Ohio Conference six years; member of the General Conference for many years and chairman in 1900.

Lambert, William—Born in Huntington County, Ind., in 1879. Parents were John Thomas and Elizabeth Jane (Morrison) Lambert. Raised on the farm; received a common school education, and later took a teacher's course in vocal music at Campbell College, Holton, Kan.

Converted at the age of seven years; entered the ministry in the United Brethren Church in 1909, and ordained in the M. B. C. Church in 1914 by the Nebraska Conference.

Married to Ina E. Overmiller on July 18, 1904. Four children: Lorem Emsley (deceased), Esther Pauline, John Wilmer, Willis James.

Held pastorates at Logan and Narka, Kan., under the United Brethren Church, and at Weeping Water, Neb.; Harper, Kan., and Jett, Okla., under the Nebraska Conference of the M. B. C. Church.

Layne, James B.—Was born in Philadelphia, Pa., April 2, 1894. Parents were William and Annie Layne.

Was educated in the public schools of Philadelphia and learned the printing trade.

Converted February 12, 1911; Entered Gospel Herald Society work as a Home Missionary in 1913. Labored at Lebanon, and Sunbury, Pa. Entered the ministry in 1917, and was ordained in 1919 by the Pennsylvania Conference.

Was married on November 7, 1918, to Fannie E. Minnich.

Pastorates held: Sunbury, and Easton, Pennsylvania.

Lehman, Flavius J.—Born in Markham Township, Ontario, on September 30, 1872. Parents were Joseph B. and Fanny Jane (Steckley) Lehman. Raised on the farm and attended the common school.

Converted at the age of thirteen. Entered the ministry in 1906 and was ordained in 1911 by the Ontario Conference.

Married to Margaret Byer on September 22, 1896. Seven children: Elmer R., Arthur P., Nelson E., Carl R., Ruth V., Cora N., Grace M.

Held pastorates at Shrigley, Breslau, Elmwood, and Vineland, Ontario.

Lehman, Lewis J.—Born at Cullom, Livingston County, Ill., August 1, 1871. Parents were John K. and Susan (Alspaugh) Lehman. Received a common school education.

Converted at the age of nineteen; entered the ministry in 1897 in the Old Mennonite Church, and was ordained in 1899. Received by the M. B. C. Church and ordination accepted in 1912.

Married to Lydia C. Huber on February 9, 1905. (Second marriage.) Seven children: Milton S., Edna B., Amy E., Esther M., Luella S., Ray L., and Samuel Huber, the first four named being of the first marriage.

Held pastorates at Jackson, Minn.; Cullom, Ill.; Lima, Ohio, and Goshen, Ind.

Served as Conference Secretary a number of years, and as member and secretary of the Board of Trustees of Bluffton College and Mennonite Seminary.

Longenecker, Samuel—Born at Englewood, Montgomery County, Ohio, March 20, 1840. Parents were David and Elizabeth (Razor) Longenecker. Raised on the farm and attended the common school.

Converted at the age of twenty-one; entered the ministry in 1877, and was ordained in 1879 in the Brethren in Christ Church.

Married to Salome Brandenburg on October 16, 1870. Two children: Edgar (deceased) and Vianna.

Held pastorates at Calvary, Ft. Jefferson, Lightsville, Beech Grove, Georgetown and Phillipsburg, Swanktown and Englewood, Union Chapel and Stringtown, Morrow, Oregonia, and Blanchester, Fairview, Springfield and Pleasant Grove, Ohio; Western Pennsylvania; Caledonia, Zion, and Pleasant Hill, Mich.; Wakarusa, South West and Nappanee, Ind.

Mast, Elmer David—Born in Lagrange County, Ind., December 18, 1880. Parents were Jacob and Ellen R. (Plank) Mast. Raised on the farm and received a common school education. Attended one year high school and one year at Elkhart Institute (Goshen College).

Converted at the age of twenty-two; entered the ministry in 1910, and was ordained in 1915.

Married to Alice Plank on December 24, 1901, and after her death to Ruth H. Lutz, on January 1, 1915. One child: Naomi Ellen.

Held pastorates at Chapel Hill, Mich.; Mishawaka, Elkhart, and Bethel, Ind.; New Carlisle and West Charleston, Ohio; Georgetown and Phillipsburg, Ohio.

Served as Vice-Presiding Elder of the Indiana and Ohio Conference (1918-20,) and was a member of the Ninth and Tenth General Conferences.

McDannel, Elias—Born in Stark County, Ohio, May 2, 1826. Parents were David and Saloma (Shook) McDannel.

Converted at the age of nineteen years; entered the ministry in 1877 in the United Brethren Church, and was ordained in 1880. United with the M. B. C. Church in 1890.

Married to Sara Rupp on May 25, 1847, and after her death, to Amanda Cassel on August 21, 1889. Ten children: Mary, Kate (deceased), Albina, Josephine (deceased), Helen, Lilly, Clara, Ida, Nora, Muriel, all except the last named being of the first marriage.

Held pastorates at Wakarusa, Zion, North Union, West Union, Western Pennsylvania circuit.

Died December 18, 1902.

McNally, John—Born in Berks County, Pa., on March 7, 1822. Parents were William Henry and Sarah (Kinsel) McNally.

The date of his conversion is not known, but he was appointed a minister in the New Mennonite Church in 1852. He soon became prominent, and was a representative at the union conference in 1875.

Married to Mary Ann Shoemaker in 1844. Eleven children: Angus, Jacob, Gertrude, Isaac, William, Sarah, Elisabeth, John, Priscilla, Elmina, and Minnie.

Held pastorates at Blair, Hespeler, Breslau, Bloomingdale, West Montrose, Conestoga, St. Jacobs, Kitchener, Roseville, Bright, and Bethel, Ontario.

Died July 11, 1913.

Metcilf, Edwin Homer—Born in Smith County, Kansas, in 1888. Parents were John E. and Cyntha Metcilf. Raised on the farm and attended the common school; also two terms of Bible School at Bellingham, Wash.

Converted at the age of eleven; entered the ministry in 1915, and was ordained in 1919 by the Pacific Conference.

Married to Pearl Lowry on March 10, 1915. One child: Grace Erma.

Held pastorates at Birch Bay, Wenas, Wash. and Culver, Ore.

Metzger, Harvey M.—Born at New Carlisle, Ohio, March 15, 1879. Parents were Andrew and Mary Metzger. Raised on the farm and educated in the common and high schools.

Converted at the age of twenty; entered the ministry in 1902, and was ordained in 1905.

Married to Anna R. McAfee on May 25, 1902. Eight children: Glenna Mae, Walter Kenneth, Ora Maxwell, Daisy Marie, Ray Owen, Bernice LaVerne, Harvey Monroe jr., Mary Jane.

Held pastorates at Harriet, Beech Grove, Ohio; Western Pennsylvania; Pleasant Hill, Mich.; Elkhart, Bethel, Ind.; Springfield and Pleasant Grove, Ohio.

Served as Superintendent of Church Extension work and Conference Secretary.

Miller, A. A.—Born in Falls Mills, Ohio, February 27, 1850. Parents were Abraham A. and Ruth Ann (Nelson) Miller. Received a common school education.

Converted at the age of twenty-three years; entered the ministry in 1874, and was ordained in 1876 by the Brethren in Christ.

Married to Lydia Beery in 1871, and after her death to Katie Hygema, on July 5, 1895. Five children: Ella, Earl, Birt, Sadie, and Ruth May, the last named being by the second marriage.

Held pastorates at Shambaugh and Newmarket, Iowa.

Served as Evangelist for several years, and as Presiding Elder in the Nebraska Conference one year.

Moore, Clarence Tiffen—Born near Decatur, Ind., February 18, 1887. Parents were Marion John and Emily (Howard) Moore. Raised on the farm and attended the common school; later spent six months at Goshen College.

Converted at the age of twenty-three; entered the ministry in 1906, and was ordained in 1912.

Married to Jennie R. Koofer on May 31, 1911. Four children: Lawrence Augustes, Marion Emerson (deceased), Norman Lowell, and Esther Marie.

Held pastorates at Oregonia and Blanchester, Beech and Greenville, New Carlisle, Ohio, in the Indiana and Ohio Conference.

Moore, Isaac P.—Born near Bremen, Fairfield County, Ohio, November 11, 1875. Parents were M. J. and Emily (Howard) Moore. Raised on the farm and attended the common school.

Converted at the age of fifteen; entered the ministry in 1899, and was ordained in 1900.

Married to Jessie E. Rinehart on August 19, 1900. Four children: Gregg R., Arthur F., Glenn L., Mary Opal.

Held pastorates at Nappanee, Wakarusa, and Elkhart, Ind.

Served as Superintendent of church extension work, evangelist, city mission superintendent.

Moore, Jesse Irvin—Born near Lima, Ohio, January 17, 1883. Parents were M. J. and Emily (Howard) Moore. Raised on the farm and attended the common school.

Converted at the age of twelve years; entered the ministry, and was ordained in 1912.

Married to Mattie D. Spade on April 8, 1904. Nine children: Ruth Jeanette, Elizabeth Helen, Marion Leonard, Doris Marie, Robert Kenneth, Jesse Carlan, Pauline Emily, Dale Bennet, and Ray Howard.

Held pastorates at Nappanee and Oak Grove, Ind.; Potsdam and Phillipsburg, Ohio; and Pleasant Hill, Mich., in the Indiana and Ohio Conference.

Moore, William Harvey—Born near Logan, Hocking County, Ohio. Parents were M. J. and Emily (Howard) Moore. Raised on the farm and attended the common school.

Converted at the age of fifteen years; entered the ministry in 1900, and was ordained in 1901 in the Brethren in Christ Church (Wenger). United with the M. B. C. Church in 1902.

Married to Wealthy E. Good on November 11, 1896. Two children: Alpha Beryl (deceased) and Clarence Cecil.

Held pastorates at West Union, Goshen, and Wakarusa, Ind.; New Carlisle and Georgetown, Ohio; and Bronson, Mich., under the Indiana and Ohio Conference.

Served as Presiding Elder of the Indiana and Ohio Conference since 1917.

Morgan, John W.—Born in Green County, Iowa, February 28, 1867. His parents died when he was but four years of age; attended the common school.

Converted at the age of twenty-seven; entered the ministry in 1896, being ordained soon after by the Nebraska Conference.

Married to Rose Cathrop in 1888. Two children: Gertrude E. and Noah W.

Held pastorates at five different places in Nebraska, during a period of fourteen years, moving then to California where he was instrumental in building two churches.

Also served as Presiding Elder for four years.

Died suddenly on September 7, 1920, at Lancaster, Calif.

Morgan, Raymond G.—Born near Bancroft, Shiawassee County, Mich., May 6, 1891. Raised on the farm and attended the common school; later took a commercial course at Ferris Institute, Big Rapids, Mich.

Converted at the age of twelve years; entered the ministry in 1915, and was ordained in 1920.

Married to Emma Jausi on June 6, 1917. Two children: Athelene Verdella and Veriin Raymond.

Held pastorates at Bad Axe and Williamsburg, Mich.

Moyer, Elmer—Born at Vineland, Lincoln County, Ontario, June 9, 1889. Father was Christian G. Moyer. Received a common school education, and later took a commercial course in Toronto Business College and attended the Toronto Bible College.

Converted at the age of sixteen; entered the ministry in 1917. Was ordained in 1920.

Married to Mary Elizabeth Learn on September 15, 1915. One child: Harold Elmer.

Held pastorate at Aylmer, Ontario.

Musselman, Baird Bryan—Was born at Allentown, Pa., October, 1890. Parents were H. B. and Annie (Baus) Musselman.

Was educated in the public schools of Pennsylvania, including high school.

Converted in 1896; entered the ministry in 1913, and was ordained in 1916 by the Pennsylvania Conference.

Was married to Cora B. Rothermel on December 7, 1911. One child: Oliva Pauline.

Pastorates: Fleetwood, Blandon and Terra Hill circuit, Reading, and Allentown, in the Pennsylvania Conference.

Musselman, Harvey B.—Born at Dillinger, Lehigh County, Pa., February 11, 1868. Parents were Eld. Jonas and Lucy (Brun-

ner) Musselman. Raised on the farm and worked at the printing trade for nine years.

Converted at the age of fourteen; entered the ministry in 1890, and was ordained in 1893 by the Pennsylvania Conference.

Married to Annie M. Baus on April 23, 1888. Three children: B. Bryan, Clarence E., and Jansen H.

Held pastorates at Royersford, Spring City, Lehighton, Weissport, Bethlehem, Mt. Carmel, Pa.

Served as Presiding Elder for eighteen years, also as President of the Orphanage and Home Board, and of the Foreign Mission and Executive Boards.

Musselman, William Brunner—Was born near Vera Cruz, Lehigh County, Pa., October 3, 1860. Parents were Jonas and Lucy Musselman. Was raised on the farm and was educated in the common school.

Was converted in the winter of 1876; began preaching in 1883, and was ordained in 1886 by the Pennsylvania Conference.

Was married in April of 1879 to Mary A. Oberholtzer. There were ten children—five boys: P. J., T. T., J. W., W. D., E. H.; and five girls: L. M., M. L., S. E., J. N., and M. E.

Held pastorates at Reading, Bethlehem, and Allentown, Pa.

Was Presiding Elder, member of Executive Board, President of the Gospel Worker Society, and member of all the General Conferences since 1888.

Myers, Joseph Kent—Born near Kensington, Kan., August 25, 1891. Parents were O. A. and Elida Myers. Raised on the farm and attended the common school; later spent one year at the Holiness Bible School, Hutchinson, Kan.

Converted at the age of nineteen years; entered the ministry in 1912, and was ordained in 1916.

Married to Nanny Patton on August 28, 1912. One child: Lois Almeda.

Held pastorates at Osborne, Kan.; Bloomington, Neb.; and Flagler, Colo.

Overholt, Timothy James—Born at Elkhart, Ind., October 4, 1878. Parents were Enos and Matilda Overholt. Raised on the farm and attended the common school.

Converted at the age of eighteen years; entered the ministry in 1912, and was ordained in 1916.

Married to Lulu Beery on September 25, 1911.

Held pastorates at Harper, Kan.; Cambridge and Bloomington, Neb.

Pannabecker, Jacob Nelson—Born in Wellington County, Ontario, November 6, 1866. Parents were Samuel and Martha (Cober) Pannabecker. Raised on the farm and attended the common school; later attended the Owen Sound Collegiate Institute.

Converted at the age of ten years; entered the ministry in 1905, and was ordained in 1908.

Married to Luna May Plowman on October 12, 1892. Five children: Charles Lloyd, Samuel Floyd, Karl P., George P. (deceased), and Ray P.

Held pastorates at Clearwater, Brown City, Elkton, and Colfax, Mich.

Served as Conference Secretary for twelve years; Conference Treasurer, Vice-Presiding Elder, Secretary-Treasurer of Foreign Mission Board, Secretary-Treasurer of City Mission Board, representative of Michigan Conference on General Board, member of Board of Trustees, Bluffton College (1914-17), member of two General Conferences.

Payne, Hezekiah Newell—Born in Cowall County, Va., May 14, 1880. Parents were Noah and Augusta Payne.

Converted at the age of twenty-four; entered the ministry in 1907, and was ordained in 1910.

Married to Annie L. Turner on September 23, 1906. Two children: Naomi Dorcas and Anna Ruth.

Held pastorates at Everett, Outlook and Granger, Wash.; Culver, Oregon; and Fruitland and Payette, Idaho.

Also served as Conference Evangelist and Vice Presiding Elder.

***Peffley, Aaron**—Born in Harrison Township, Montgomery County, Ohio, June 8, 1840. Parents were Jacob and Mary (Hoch) Peffley. Raised on the farm and attended the common school.

Converted at the age of twenty-one years; entered the ministry in 1871, and was ordained in 1873 in the Brethren in Christ Church.

Married to Frances Swank on August 31, 1860, and after her death, to Verina Jenkinson on April 2, 1890. Ten children: Josephus, Laura, Noah, Keturah, Saloma, Lydia, Talmage, DeWitt, Dwight Moody, Stanley, and Paul, the four latter being of the second marriage.

Held pastorates at Georgetown, Pleasant Grove and Harshman, Harrisburg and Swanktown, New Carlisle, Adams County, Fairfield County, and Darke County, in the Indiana and Ohio Conference.

Served also as Evangelist.

Persell, Joseph Allen—Born in Boone County, Ind., April 2, 1861. Parents were William D. and Mary J. (Doddson) Persell. Raised on the farm and educated in the common school.

Converted at the age of twenty-six; entered the ministry in 1897, and was ordained in 1900.

Married to Hannah J. Wilson on November 29, 1901. Four children: Naomi, Orpha, Ruth, Rhoda.

Held pastorates for six years; served as evangelist, and as overseer of the Pacific Conference for one year before its organization.

Pontius, Homer J.—Born in Elkhart County, Ind., January 10, 1868. Parents were Henry and Mary C. M. (Bly) Pontius. Raised on the farm and educated in the common schools.

Converted at the age of thirteen, entered the ministry in in 1893, and was ordained in 1896 by the Indiana and Ohio Conference.

Married to Lodie Scott on February 13, 1892. Nine children: Myrtle, Orville (deceased), Ella, Esther, Naomi, Mary, Ruth, Lola, and Celeste.

Held pastorates at Frontier County and Moline, Neb.; Shambaugh and New Market, Iowa; Reamsville and Harper, Kan.; Mt. View, Ferndale, and Yakima, Wash.; and Culver, Ore.

Served as Evangelist ten years and Presiding Elder for four years in the Pacific Conference.

Pontius, Silas Henry—Born near Elkhart, Ind., May 4, 1865. Parents were Henry and Mary C. M. (Bly) Pontius. Raised on the farm and attended the common school.

Converted at the age of twenty years. Entered the ministry in 1889 and ordained in 1891.

Married to Anna R. Pierson on September 1, 1894. Five children: Marvin H., Loverne I., Orval W., Hewlette A., and Ruth E.

Held various pastorates with the Evangelical Association for five years; transferred to the Indiana and Ohio Conference of the M. B. C. Church, serving at Pleasant Hill, Mich.; West Union, Ind.; Peabody and Hesston, and Reamsville, Kan.

Also served as Evangelist for one year.

Raymer, Abraham—Born in Markham Township, York County, Ontario, September 14, 1814. Parents were John and Esther (Hoover) Raymer. Raised on the farm and attended the common school.

Converted at the age of thirty-one.

Married to Elizabeth Byer on March 17, 1840. Nine children: Nancy, Susan, Francis, Simeon, Daniel, Esther, Anna, Elizabeth, Abram.

Preached locally, and traveled through western Ontario for about thirty years.

Died February 13, 1891.

Raymer, Christian—Born near Dixon's Hill, Markham Township, Ontario, November 1, 1853. Parents were Peter and Mary (Hoover) Raymer. Raised on the farm and attended the common school.

Converted at the age of eighteen years. Entered the ministry in 1880, and was ordained in 1891 by the Ontario Conference.

Married to Christina Stouffer on February 24, 1885. Four children: Three daughters—Ruth, Elmina, and Bertie, and one son (deceased).

Held pastorates at Scott, Sunnidale, Vineland, Kitchener, Stayner, Bethel, Maryboro, Hespeler, Toronto, and Aylmer.

Raymer, Joseph—Born in Markham, Ontario, April 6, 1833. Parents were John and Esther Raymer. Received a common school education.

Converted at the age of twenty-four. Entered the ministry in 1858, and was ordained in 1878.

Married to Mary Wideman on December 7, 1858. Five children: Daniel W., Elizabeth W., Emma W., Sara W., Wesley W.

Held pastorate at Markham, Ontario.

Died July 29, 1879.

Raymer, Lewis Peter—Born in Markham Township, York County, Ontario, March 12, 1877. Parents were Isaac Peter and Sarah Ellen (McKay) Raymer. Attended the common school and high school.

Converted at the age of fourteen years; entered the ministry in 1906, being ordained in 1910 by the Ontario Conference.

Married to Nellie May Robson, December 25, 1902. Three children: Pearl Irene, Percy Isaac, and Effie Agnes.

Held pastorates at Scott, Vineland, Elmwood, Breslau and Aylmer, Ont.

Also served as Conference Evangelist and Secretary.

***Reck, David**—Born in Alsace, Germany, 1869. Parents were David and Mary (Schlaubauch) Reck. Raised on the farm and educated in the common school.

Converted when a young man and entered the ministry in 1898; was ordained in 1901.

Married to Cordelia Bukler. Seven children: Lorena, Myrtle, Mahlon, David, Lena, Clarence, Ruth.

Held pastorate at Giltner, Neb.

United with Free Methodist Church in 1902.

Redfern, Joseph Wilmer—Born in Christian County, Ill., August 10, 1858. Raised on a cattle ranch; received a common school education.

Converted at the age of twenty-nine years; entered the ministry in 1905, and was ordained in 1908.

Married to Nancy Easton on December 21, 1885. Two children: Milton O. and Daniel O.

Held pastorates at Osborne, Kan., and Hinton, Okla.

Served as Evangelist.

Died July 6, 1919.

Reinhart, V. H.—Was born in Philadelphia, Pa., August 10, 1885. Parents were William and Elizabeth Reinhart.

Was educated in the common school.

Was converted in September, 1903; entered the ministry in 1904, at Washington, N. J. Was ordained in 1909 by the Pennsylvania Conference.

Married Mary A. Fehnel on December 31, 1908. Four children: Luella M., Iva F., Wilbur H., Lester H.

Labored under the Gospel Herald Society at Northampton and Walnutport; also pastor at Sunbury, Pa.

Rich, Nicholas W.—Born at Wayland, Henry County, Iowa, September 18, 1867. Parents were Joseph and Mary (Wenger) Rich. Received a common school education.

Converted at the age of twenty-six; entered the ministry in 1897 and was ordained in 1900 by the Nebraska Conference.

Married to Ada A. McConnell on September 27, 1891. Six children: Ross A., Hazel G., Ray W., Helen A., Ruth M., and Kenneth F. (deceased).

Held pastorates at Reamsville, Kan.; La Junta, Colo.; Bloomington, Milford, Weeping Water, Neb.

Served as Presiding Elder for seven years, and Conference Evangelist for four years.

Roth, John C.—Born at Leesport, Berks County, Pa., July 14, 1876. Parents were Marcellus and Helen S. Roth. Attended the common school.

Converted when a young boy; entered the ministry in 1900, and was ordained in 1903 by the Pennsylvania Conference.

Married to Mary Esther Gamler on March 5, 1896. Two children: Olive Clair and Erma Myrtle.

Held pastorates at Hatfield and Quakertown, Allentown, Reading, Bethlehem, Spring City and Royersford, Lehighton, Emaus and Macungie, Pa.

***Rudy, Frederick Calvin**—Born near Greenville, Ohio, August 9, 1873. Parents were John and Mary (Seman) Rudy. Received a common school education.

Converted at the age of twenty-one; entered the ministry in 1896, and was ordained in 1899.

Married to Rosa May Hart. Nine children: Lloyd C., Roy L., Paul H., Mary E., Melvin E., Mark D., Ray W., Glen D., and Wane E.

Held pastorates at Frontier County, Neb.; Greenville, Ohio; Elkhart, Nappanee, Ind.; Berlamont, Carverville, Bad Axe, Mich.; Holbrook, Colo.

Schroeder, William—Born in Brant Township, Bruce County, Ontario, August 21, 1859. Parents were Gotlab and Louise Schroeder. Raised on the farm and attended the common school.

Converted at the age of twelve years; entered the ministry in 1885, and was ordained in 1889.

Married to Mrs. Catherine Leaske in 1881. Six children: Herman, Lucile, Moses, Miriam, Frank, and Anna.

Held pastorates at Manitoulin Island, Scott, Ontario; Cass River, Petoskey, Epsilon, Coleman, Mich., in the Ontario and Michigan Conferences.

Served as Evangelist for several years.

Schultz, Daniel—Born in Wilmot Township, Waterloo County, Ontario, in 1871. Parents were Joseph and Veronica (Littwiller) Schultz. Raised on the farm and attended the common school.

Converted at the age of nineteen years; entered the ministry in 1894 in the Ontario Conference; ordained in 1897 and transferred to the Michigan Conference.

Married to Lydiann Hallman on October 10, 1893. Four children: Harvey Abram, Wesley Earl, Stanley Joseph, and John Irvin.

Held pastorates at Wetzell, Caledonia, Huron County, Brown City, Port Huron, Greenwood, Beulah, and Shiloh.

Served as Conference Evangelist for twelve years.

Schwalm, Nicholas Hilton—Born in Bruce County, Ontario, at Chippewa Hill, July 28, 1878. Parents were George and Mary (Spurrell) Schwalm. Received a common school education.

Converted at the age of twenty-six; entered the ministry in 1906, and was ordained in 1912.

Married to Flora Belle Gilders on November 29, 1905. Four children: Flora Irene, George Emerson, Mansell Hilton, and Carmon Thorold.

Held pastorates at Port Elgin, Shrigley, and Bethel, Ontario.

***Scofield, Volla A.**—Born near Stevensville, Mich., September 15, 1872. Parents were J. H. and Nellie Scofield. Raised on the farm and attended the common school.

Converted at the age of twenty-one years; entered the ministry in the M. B. C. Church in 1905, having worked with the Salvation Army for eleven years previous; ordained in 1908.

Married to Anna A. Moyer on September 16, 1897. Three children living: Orval V., Helen M., and Alice.

Held pastorates at Trenton, Iowa; Reamsville, Kan.; Cambridge, Bloomington, Weeping Water, and Milford, Neb. Served also as Evangelist.

Scott, Clifford I.—Born at Emporia, Kan., October 19, 1871. Parents were Isaiah and Harriet M. Scott. Raised on the farm; attended the common school and the State Normal at Emporia, Kan.

Converted at the age of twenty years; entered the ministry in 1897, and was ordained in 1901 in the Indiana and Ohio Conference. Transferred to the Nebraska Conference in 1908.

Married to Olive B. Shelly on November 10, 1896. Nine children: Phoebe, John, Paul, Joseph, Seth, Mary, Philip, Jesse, Mark; Paul and Mark being deceased.

Held pastorates at South Bend Mission, LaFayette Mission, Nappanee, Elkhart, Wakarusa, Ind.; Dayton Mission, Georgetown, Ohio; Holbrook, Colo.; Shambaugh, Iowa; and Milford, Neb.

Served as Presiding Elder of the Indiana and Ohio Conference two years, and of the Nebraska Conference five years; member of General Conference in 1912 and 1916, and chairman in 1916; Secretary of Indiana and Ohio Conference and of Nebraska Conference.

Shantz, David Stauffer—Born in Haysville, Waterloo County, Ontario, May 13, 1854. Parents were Joseph Y. and Elizabeth

(Stauffer) Shantz. Raised on the farm and educated in the common school.

Converted at the age of thirty years; entered the ministry in 1887, and was ordained in 1890.

Married to Susannah Elizabeth Erb on September 25, 1877. Nine children: Melancthon, Louisa Sybilla, Hannah Genevieve, Lewellyn, Phoebe May, Ida Elizabeth, Ross, Wilfred, and Lulu Verdella.

Held pastorates at Vineland, Stayner, Markham, Ontario; and Caledonia and Grand Rapids, Mich.; also served as an Evangelist.

Served as Presiding Elder of the Canadian Northwest Conference two years; delegate to the General Conference in 1892.

Shantz, Sidney Shupe—Born near New Dundee, Ont., on September 23, 1884. Parents were Christian and Magdalena (Shupe) Shantz. Raised on the farm and attended the common school.

Converted at the age of seven years; entered the ministry in 1907, and was ordained in 1911 by the Ontario Conference.

Married to Susan Weber on December 28, 1910. One child: Ross Wilton (deceased).

Held pastorates at Scott, Stayner, Sunnidale and Owen Sound, Ont.

Took up Foreign Mission work in 1915, being stationed at Jebba, North Nigeria, West Africa. In 1919 opened a new station at Share.

Shantz, William Albert—Born in Mannheim, Waterloo County, Ont., July 8, 1866. Parents were Enoch D. and Catherine (Ruthig) Shantz. Received a common school education and spent a year in Business College, later attended the C. M. A. Training Institute in Nyack, New York, for three years.

Converted at the age of fourteen years, and accepted as a candidate for the foreign mission field by the Christian and Missionary Alliance in 1895. Financial support was pledged by the Ontario Conference, making him the first missionary officially recognized by the church. Ordained in 1906 by the Ontario Conference.

Married to Mary D. Davidson on December 24, 1901, at Wuhu, China. Four children: Elva May, Howard Davidson, Ruth Althea (deceased), and Mary Katherine.

Worked on the following mission fields in China, Fao Chow on the Tibetan border, Kan Suh province; Siang Fan, Hunan province; Wuchang, Hupeh province; Wuhu, and Tatong in Anhwei province.

Sherk, Benjamin Andrew—Born in Caledonia, Kent County, Mich., February 4, 1878. Parents were Aaron G. and Magdalena (Keller) Sherk. Raised on the farm and attended the common school.

Converted at the age of seventeen years; entered the ministry in 1899, and was ordained in 1902.

Married to Olive Sherk on April 10, 1901. Four children: Hubert Calvin, John Lawrence, Catherine Ruth, and Helene Margaret.

Held pastorates at Bliss, Elkton, Greenwood, Petoskey, Cass River, Mich.

Served as Vice-Presiding Elder, Secretary of Michigan Conference, member of Foreign Mission Board, member of General Conference, member of Board of Trustees of Bluffton College, and Associate Editor of the Gospel Banner. Presiding Elder 1920-

Sherk, Ira W.—Born at Labarge, Kent County, Mich., January 22, 1886. Parents were Aaron G. and Magdalene (Keller) Sherk. Received a common school education, and later spent a year at Livingstone College in London, England, taking a special medical course for missionaries.

Converted at the age of seventeen years; entered the ministry in 1906, and was ordained in 1917.

Married to Edith M. Evans on January 8, 1918.

Went to Africa as a missionary in 1907, and was placed in charge of mission stations at Shonga, Mokwa, and Sharé, Nigeria.

Sherk, Samuel—Born near Breslau, Waterloo County, Ontario, November 3, 1822. Parents were Samuel and Magdalene Sherk. Raised on the farm and attended the common school.

Converted at the age of thirty years; entered the ministry in 1860, and was ordained in 1870 by the New Mennonites.

Married to Sarah Ann Schiedel on February 29, 1848. Five children: Menno S., John S., Noah, Lydia Ann, and Samuel Wesley.

In 1860 he emigrated to Michigan. In 1874 he united with the Indiana Conference of the Reformed Mennonites (later M. B. C.), of which he remained a member till 1896, when Michigan became a separate Conference.

Served as Presiding Elder of the Indiana Conference for six terms, and traveled in a number of states in connection with his work.

Died January 16, 1900.

Shinn, George Milton—Born in Lake Township, Berrien County, Mich., April 13, 1882. Parents were Oliver and Ara M. Shinn. Raised on the farm and attended the common school; later attended one term of Bible school at Elkhart, Ind.

Converted at the age of fourteen years; entered the ministry in 1905, and was ordained in 1909.

Married to Eva Williams on March 29, 1910. Three children: Wilber, Edith, and Charles.

Held pastorates at Wheatland, Epsilon, Cass River, and Wetzell, Mich.

Shireman, J. G.—Was born at Saylorsburg, Monroe County, Pa., February 20, 1870. Parents were Dr. H. L. and Ellen L. (Jones) Shireman.

Educated in the public schools of Nazareth, Pa., and Milgrove Academy, also studied medicine three years. Was converted in November, 1894, and was called to the ministry. Was licensed to preach in 1898, and was ordained to the ministry in 1901 by the Pennsylvaina Conference.

Was married on May 12, 1888, to Sarah L. Edmonds. Six children: Eva, Helen, J. G. Jr., Paul H., Marion A., and William F. The third and last named are deceased. Mrs. Shireman died October 13, 1918.

Pastorates held: Reading, Blandon, Zionsville, Macungie, Fleetwood and Blandon, Royersford and Spring City, Mt. Carmel, Philadelphia, Easton, Stroudsburg and Nazareth, in the Pennsylvania Conference.

Sider, John A.—Born in Humberton Township, Welland County, Ontario, September 16, 1857. Parents were Abraham and Anna Sider. Raised on the farm and attended the common school.

Converted at the age of eighteen years; entered the ministry in 1884, and was ordained in 1888.

Married to J. Louisa Sherk on September 24, 1878. Six children: Cora M., Wilmer, Robert, Frank, Grant, and Myrtle Grace.

Held pastorates at Stayner, Sherkston, Maryboro, Shrigley, Toronto, Collingwood, Bethel, Scott, Aylmer, and Stayner, Ontario.

Sievenpiper, Ephraim—Born in Dunn Township, Haldimand County, Ontario, January 29, 1870. Parents were Jacob and Margarette Sievenpiper. Raised on the farm and educated in the common school.

Converted at the age of twenty-two; entered the ministry in 1895, and was ordained in 1899.

Married to Sylvina Honsberger on August 31, 1892. Ten children, eight of whom are living: Frank, Stanley, Ruth Mae, Harley, Roy Fletcher, Ira Regonald, Florence Eveline, and Margarette.

Held pastorates at Kilsyth, Breslau, Elmwood, Maryboro, Bethel, Markham, Stouffville, and Toronto, Ontario.

Served as Conference Evangelist and Presiding Elder in the Ontario Conference.

Sinden, Charles Isaac—Born in South Norwich Township, Oxford County, Ontario, November 11, 1875. Parents were Albert and Philadelphia (Aides) Sinden. Raised on the farm and attended the common school.

Converted at the age of twenty years. Entered the ministry in 1903, and was ordained in 1908 by the Ontario Conference.

Married to Lina Beatrice Brothers on September 10, 1913. Two children: Annie Marie Adelphia and Muriel Iverne.

Held pastorates at Maryboro and Wallace, Stayner, Bethel, Shrigley, and Bruce Peninsula, Ontario.

Snyder, Oliver B.—Born in Kitchener, Ontario, April 12, 1863. Parents were David B. and Elizabeth (Bricker) Schneider. Raised on the farm; attended common school, high school, and business college at Naperville, Ill., and Valparaiso, Ind.

Converted at the age of twenty-two years; entered the ministry in 1888 in the Ontario Conference and was ordained in 1891; later transferred to the Michigan Conference.

Married to Mary Meyer on August 9, 1890, and after her death to Arnetta Erb on August 12, 1918. Three children: Ruth, Amos (deceased), Esther.

Held pastorates at Scott, Ontario; Greenwood, Wetzell, Brown City, Elkton, Port Huron, and Pontiac, Mich.

Served as Presiding Elder for fourteen years; member of the Executive Committee, member of the United Orphanage and Mission Board, and of the Foreign Mission Board of the Michigan Conference.

Starkey, James Bluford—Born in Smith County, Kansas, July 15, 1885. Parents were J. B. and N. D. Starkey. Attended the common school.

Converted at the age of twenty-two years; entered the ministry in 1913, and was ordained in 1920 by the Nebraska Conference.

Married on December 10, 1905, to Miss Anna A. Schulke. Four children: Clarence C., Ethel L., Roy T., and Milton P.

Held pastorates at Mt. Hope, Colo.; Lamont, and Best, Nebraska.

Stauffer, Samuel S.—Born in Waterloo County, Ontario, May 19, 1857. Parents were David H. and Mariah (Shelley) Stauffer. Raised on the farm and attended the common school.

Converted at the age of twenty-one. Entered the ministry in 1889, and ordained in 1892 by the Ontario Conference.

Married on January 23, 1881, to Lucy Lackner. Nine children: David, Leander, Victor, Pearl, Stanley, Hattie, William, Clyde, and Melven.

Held pastorates at Greenwood, Brown City, Lamotte, Mich.; Breslau, Bethel, Ontario; and Didsbury, Alta.

Steckley, John—Born at Bethesda, Ontario, February 12, 1826. Parents were Christian and Fannie (Hoover) Steckley. Raised on the farm and attended the common school.

Converted at about the age of thirty years. Entered the ministry about 1861 in Ontario.

Married to Sara Burkholder on November 12, 1850. Eight children: Henry, Susan, Abram, Mary, Martha, Sara, Josephine, and Anna.

Held pastorates at Stayner, Vineland, and Kitchener, Ontario.

Died on May 17, 1904.

Storms, Dorwin Jonathan—Born in Jordon, Lincoln County, Ontario, June 7, 1883. Parents were Richard and Fanny Gertrude (Johnson) Storms. Educated in the common schools and later attended high school; also took a commercial course in the British-American Business College of Toronto, and completed the three-year course of the Toronto Bible Training School.

Converted at the age of eighteen, entered the ministry in 1912.

Married to Anna Good on April 24, 1912. Two children: Everek Richard and Paul Leonard.

Spent two years as a missionary in Turkey, until compelled to leave the country, due to war conditions. Since then served as pastor at Stayner, Shelburne, and Hespeler, in the Ontario Conference.

***Swank, Jabez**—Born at Salem, Montgomery County, Ohio, in 1845. Parents were Eld. John and Barbara Swank. Educated

in the public school, and later spent one year in training at Bonebrake Theological Seminary.

Converted at the age of eighteen years; entered the ministry about 1870, and was ordained soon after by the Brethren in Christ Church.

Held pastorate at Englewood, O., and assisted on other fields.

Taylor, Albert—Born at Elida, Allen County, Ohio, September 27, 1883. Parents were Alexander and Malinda Taylor. Raised on the farm and attended the common school.

Converted at the age of nineteen years; entered the ministry in 1905, and was ordained in 1915.

Married to Mary Mae Gaberdiel on October 17, 1907. Two children: Adrian Paul and Stanley Maurice.

Held pastorates at Spencerville, Ohio; Goshen, Nappanee, and Oak Grove, Ind.; and Chapel Hill, Mich.

Served as Conference Steward and Vice-Presiding Elder.

Traub, Alvin—Born near Elmwood, Ontario, November 18, 1883. Parents were David and Hannah (Gehman) Traub. Early life was spent on the farm; attended the common school, and later attended the Bible School at Cincinnati, Ohio, for two years.

Converted at the age of twelve years; entered the ministry in 1906 in Ohio, and was later transferred to the Canadian Northwest Conference.

Married to Mary Good on December 16, 1908. Seven children: Ernest Merland, Harley Alvin, Ozro Lavern, Velma Millicent, Ruby Fern, Mervin Good (deceased) and Phylis Marie (deceased).

Held pastorates at Markham, Castor, Alberta; and Alsask, Saskatchewan.

Served as Vice-Presiding Elder, and Presiding Elder of the Canadian Northwest Conference, 1919-.

Truex, Williard Benjamin—Born in Elkhart County, Indiana, December 28, 1863. Son of —— Truex and Mary Elizabeth Truex. Raised on the farm and attended the common school.

Converted at the age of twenty-five years; entered the ministry in 1897, and was ordained in 1901.

Married to Mary Eleary Beck on October 13, 1888. Nine children: Grace (deceased), Noble, Goldie, Francis, Ruth, Esther, Arthur, Lawrence, and Jesse.

Held pastorate at Pleasant Hill, Mich., in the Indiana and Ohio Conference, and supplied for other ministers.

Died June 29, 1907.

Utter, A. Prior—Born at Thornton, Ind., August 29, 1870. Parents were Thomas L. and Martha J. Utter. Raised on the farm and attended the common school; later took a business course.

Converted at the age of twenty-four years; entered the ministry, and was ordained in 1903.

Married to Addie M. Musick on April 30, 1901. Three children: Roscae Vivian, Ralph Waldo, and James Russel.

Held pastorates at Jett, Okla.; Shambaugh, New Market, Trenton, Iowa; Bloomington, Neb.; and Oswego, Kan.

Served as Vice-Presiding Elder and Evangelist.

Waitman, George D.—Born in Montgomery County, Ohio, February 2, 1829. Parents were William H. and Nancy Waitman. Raised on the farm and attended the common school.

Converted at the age of twenty-five years; entered the ministry in 1859, and was ordained in 1864 by the Brethren in Christ Church.

Married to Elizabeth Swank on January 11, 1852. Seven children: Augustus, Alvin, Newton, Theodore, Valeira, Sarah, and Rosella.

Held pastorates at Georgetown, Beech, Lightsville, West Charleston, New Carlisle, and Englewood, in the Indiana and Ohio Conference.

Died February 18, 1912.

***Waitman, Newton S.**—Born in Montgomery County, Ohio, August 17, 1858. Parents were George D. and Elizabeth Waitman. Raised on the farm and attended the common school.

Converted at the age of thirteen years; entered the ministry in 1879, and was ordained in 1880 by the Brethren in Christ Church.

Married to Martha J. Shank on January 21, 1890.

Held pastorates at Pleasant Grove, Dayton, and Fairview, Ohio.

Walker, Thomas D.—Born in Menard County, Ill., November 4, 1869. Parents were W. D. and Margaret Walker. Received a common school education.

Converted at the age of twenty-seven years; entered the ministry in 1902, and was ordained in 1916.

Married to Eva L. Miller in 1901. Three children: Roy T., Earl E., and Daniel Wayne.

Held pastorates at Reamsville and Harper, Kan.; Seward County, Neb. Moved to Colorado in 1910, preaching occasionally, and to Buhl, Idaho, in 1918, transferring to the Pacific Conference.

Warder, Alfred George—Born in Reach Township, Ontario County, Ontario, September 11, 1876. Parents were Eli and Emma (Kivell) Warder. Raised on the farm; attended common school and one year at high school.

Converted at the age of twenty-eight; entered the ministry in 1909, and was ordained in 1912.

Married to Mary Maude Detwiler on June 25, 1902. Four children: Clara Maude (deceased), Theodore Alfred Eli, Laura Evangeline, and Hannah Elvera.

Held pastorates at Shrigley, Vineland, Collingwood, and Kitchener, in the Ontario Conference.

Statistical Secretary of Ontario Conference, and examiner on Reading Course.

Weber, Moses—Born in Woolwich Township, Waterloo County, Ontario, July 11, 1844. Parents were John C. and Mary Weber.

Converted at the age of twenty-six. Entered the ministry in 1875 and was ordained in 1878 by the United Mennonites.

Married to Catherine Funk on September 15, 1868, and after her death, to Christina Sherk, on April 8, 1902.

During a period of twenty years held pastorates at Kitchener, Blenheim, Maryboro, Breslau, Elmwood, and Toronto.

Died August 13, 1920.

Weldy, Levi—Born in Locke Township, Elkhart County, Ind., May 12, 1868. Parents were Abraham and Anna Weldy. Raised on the farm and attended the common school.

Converted at the age of twenty-three; entered the ministry in 1910, and ordained in 1917.

Married to Alice Madlem on August 8, 1891. Seven children: Orin J., Orville Ray, Aden M. (deceased), Allen, Nellie V., Elsie E., Edna May.

Held pastorates at West Union and Oak Grove, Ind.; Berlamont, Mich.

Whitcomb, Larkin D.—Born in Humboldt, Neb., December 21, 1861. Parents were Olney M. and Margaret C. Whitcomb. Received a common school education.

Converted at the age of thirty-one; entered the ministry in 1895, and was ordained in 1905.

Married to Grace E. Carmichael in August, 1887. Three children: Effie E., Ida Margaret, Ada Catherine.

Held pastorates at Harper, Kan., and Shambaugh, Iowa.

Served as Evangelist for three years.

Died at Orange, Calif., September, 1913.

Wilder, Ernest Wesley—Born near Bad Axe, Michigan, March 3, 1883. Parents were Charles and Ida (Pitman) Wilder. At four years of age his parents moved to Washington. Received a common school education.

Converted at the age of twenty years; entered the ministry soon after, and was ordained in 1908 by the Pacific Conference.

Married to Laura Morgan on May 17, 1906. Five children: Philip, Milton, Arcie, Beulah, and Argath.

Held pastorates at Culver and Madras, Ore.; Leber, Pleasant Valley, Birch Bay, Granger, Outlook, Yakima, Wapata, and Beutson, Wash.; and Filer, Idaho.

Also served as Conference Secretary, and Vice Presiding Elder in the Pacific Conference.

Wolf, Norman Henry—Born in Philadelphia, Pa., October 26, 1895. Parents were Daniel C. and Theresa Elizabeth Wolf. Attended the common school.

Converted at the age of nine years; entered the ministry in 1916, and was ordained in 1920 by the Pennsylvania Conference.

Married on November 11, 1919, to Mrs. Esther D. Kauffman. One child: Beatrice Arlene.

Held pastorates at Lehighton and Weissport, Pa.

Wood, James Smith—Born at Embro, Ontario, April 5, 1883. Parents were Wesley J. and Catherine G. (Mitchell) Wood. Raised on the farm and attended the common school; later took up branches necessary for second and third-grade teacher's certificate. In 1903 attended the Bible School at Elkhart, Ind.

Converted at the age of sixteen years; entered the ministry in 1901, and was ordained in 1906.

Married to Ellen S. Sherk on November 15, 1904. Five children: Wesley J., Gordon A., Ira L., Lenora A., and Orpha L.

Held pastorates at North Fremont, Clearwater, Wetzell, Bliss, Greenwood, Brown City, and Port Huron in the Michigan Conference.

Examiner on Reading Course for nine years; member of Home Mission, City Mission; Conference Steward, Vice-Presiding Elder.

Woodring, A. G.—Born in Carbon County, Pa., July 10, 1893. Parents were Eld. R. L. and Clara (Ziegenfuss) Woodring. Attended the common school.

Converted at the age of thirteen; entered the ministry in

1917, and was ordained in 1920 by the Pennsylvania Conference.

Married on October 8, 1915, to Hilda M. Moyer.

Held pastorates at Northampton and Walnutport, Pa.

Woodring, Richard Lewis—Was born near Schnecksville, Pa., December 7, 1873. Parents were Lewis and Violetta (Kemmerer) Woodring.

Was educated in the public schools.

Converted in December, 1893; entered the ministry in 1898, and was ordained in 1900.

Was married to Clara S. Ziegenfuss, on December 10, 1892. Two children: Allen George, and Dora Naomi.

Pastorates held: Bethlehem, Mt. Carmel, Graterford and Harleysville, Quakertown and Hatfield, South Allentown, Easton, Coopersburg and Springtown.

Yates, William H.—Born at Southampton, England, April 21, 1886. Parents were William and Mary Ann (Pollard) Yates. Received a public school education in England, and came to Canada at the age of sixteen years. Attended business college and the Toronto Bible College, graduating from the latter in 1912.

Converted at the age of nineteen years; entered the ministry in 1908, and was ordained in 1912.

Married to Menanda Hunsberger, and after her death, to Muriel Wetzel, on March 22, 1916. Two children: Pearl Arline and Verdon Wilfred.

Held pastorates at Dornoch, Bruce Peninsula, Maryboro, and Manitoulin Island, in the Ontario Conference.

Yoder, Abraham B.—Born in Olive Township, Elkhart County, Ind., December 24, 1867. Parents were Henry B. and Elizabeth (Bixler) Yoder. Raised on the farm, and attended the common school and high school; taught school for sixteen years.

Converted at the age of twenty-three; entered the ministry in 1896, and was ordained in 1899.

Married to Mary M. Myers on August 31, 1889. One child: Ray O.

Held pastorates at Shambaugh and New Market, Iowa; Elkhart and Bethel, Wakarusa and South West, Ind.; and Pleasant Hill, Mich., in the Indiana and Ohio Conference.

Served as Presiding Elder in the Indiana and Ohio Conference for twelve years; delegate to four General Conferences

and Secretary of three; member of the Board of Trustees of Bluffton College, Secretary-Treasurer of the United Orphanage and Mission Board, and member of the Executive Committee of the Church. Chairman of General Conference in 1920.

Yost, George Franklin—Born in York County, Pa., November 23, 1876. Parents were Jacob R. and Sarah A. Yost.

Converted at the age of twenty-seven; entered the ministry in 1905, and was ordained in 1913.

Married to Emma Ray on October 31, 1913. One child: Clarence George.

Held pastorates at Sunbury, Shamokin, Mt. Carmel, Nazareth, Fleetwood, Blandon, and Terre Hill, Pa.

Young, Ernest Delbert—Born in New Market, Iowa, August 14, 1890. Parents were T. R. and Eva C. Young. Received a common school education and some high school work, and later attended Amity College at College Springs, Iowa, and Iowa State College at Ames, Iowa.

Converted at the age of twenty-four; entered the ministry in 1916, and was ordained in 1920.

Married to Della Edmonds on June 18, 1913. Two children: Lisle V., and Nellie M.

Held pastorate at Harper, Kansas.

The following, though not ministers, have served in an Editorial capacity, because of which they are included here.

Bingeman, Joseph—Born November 9, 1847.

Converted at the age of eighteen years, and united with the Church in the same year.

Taught school for twelve years.

Was Editor of the Gospel Banner from April 1, 1885, to 1886, filling the unexpired term of T. H. Brenneman.

Engaged in the book business in Berlin, Ontario, and later in other commercial lines.

Died on April 1, 1907.

Bowman, Benjamin B.—Born in Waterloo County, Ontario, September 14, 1846. Parents were Christian M. and Susanna Bowman. Raised on the farm and attended the common school.

Converted at the age of twenty-two.

Married to Mary Ann Beeshy in October, 1867, and after her death, to Katherine Stover. Nine children: Martha, Albert, Ira, Lydia, Lyman, Dorinda, Odie, Normal, and Karl, the last three being by the second marriage.

Served as Annual Conference Secretary for several years; member of committee appointed to arrange for a church organ which was named the Gospel Banner and Evangeliums Panier; member of committee to compile the first hymnal, published in English and German; member of the committee to frame the first discipline, and translator of the discipline from German into English. Edited the "Evangeliums Panier" for sixteen months, beginning January, 1880.

At present a jeweler in Petoskey, Mich.

Brenneman, Timothy H.—Born September 20, 1860. Parents were Daniel and Susannah (Keagy) Brenneman. Received a common school education. Became an apprentice in the Times office at Goshen, Ind., and was later employed as a printer in the Gospel Banner office.

Converted at the age of sixteen, and joined the church the same year.

Married to Laura E. Dalrymple on September 23, 1883.

Resided for two years (1888-1889) in Kitchener, Ont., as a printer in the Gospel Banner office. Editor of the Gospel Banner from 1882 to 1885.

Served for five years (1912-1917) as secretary and treasurer of the Indiana Christian Association, a society opposed to secret societies.

Deacon of the Goshen, Ind., class since 1895.

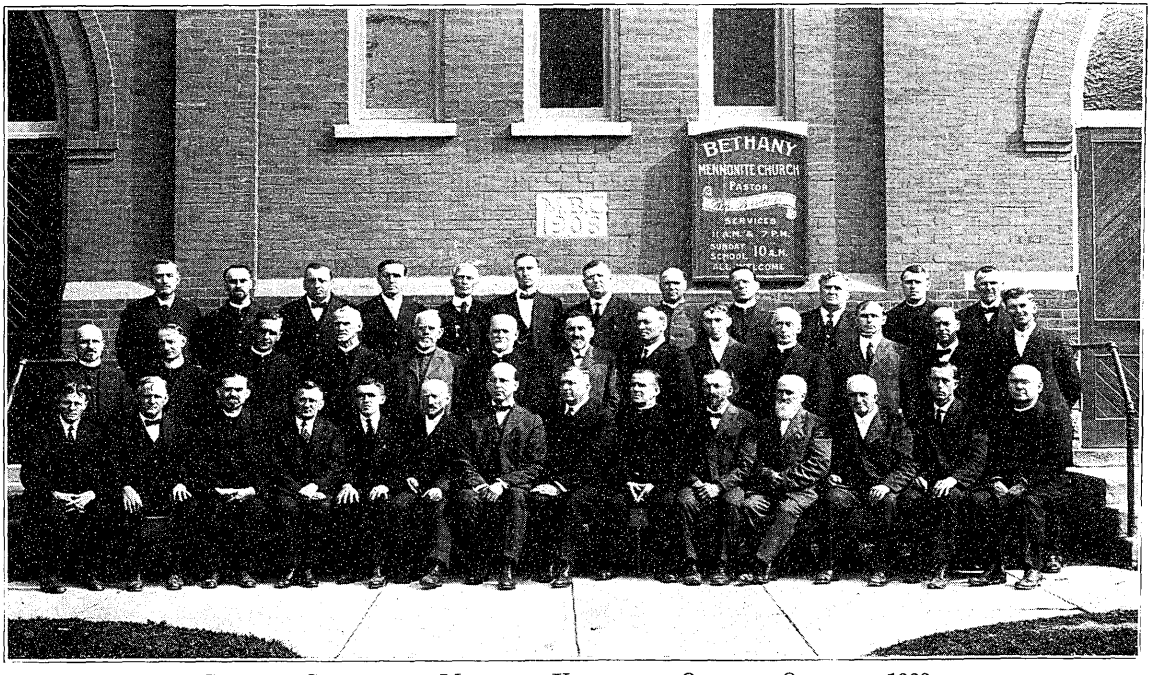
Mail clerk in the Railway Mail service between Cleveland and Chicago since 1893.

Nysewander, C.—Born in Clark County, Ohio, September 12, 1855. Attended the common school, high school, and later took private lessons in Greek and Latin. Attended the medical department of the University of Maryland for two years, and graduated from the Starling Medical College of Columbus, Ohio, now the Medical Dept. of the Ohio State University.

Converted at the age of fourteen years, and united with the Brethren in Christ Church.

Married to Sarah Good in 1878. Two daughters: Bertha, and Nancy Ethel.

Served as compiler of the Brethren in Christ Hymn Book, and the Faith and Rules of that church. Secretary of the General Conference of the Brethren in Christ before the unions leading to the M. B. C. Editor of the "Church and Home" periodical, which later merged with the "Gospel Banner." Special contributor to the Gospel Banner, 1913-.



GENERAL CONFERENCE MEMBERS, KITCHENER, ONTARIO, OCTOBER, 1920.

First Row.—S. Cressman, W. G. Gehman, Anth. B. Yoder, C. I. Huffman, N. W. Rich, A. Taylor, E. D. Mast, N. H. Payne, B. A. Sherk, W. B. Musselman, B. Bryan Musselman, Allen Gehman.

Second Row.—C. N. Good, J. N. Kitching, R. M. Dodd, O. B. Snyder, Peter Cober, B. Bowman, J. B. Shantz, W. H. Moore, J. A. Kitchin, S. Goudie, A. Traub, C. I. Scott, J. H. Sherk.

Third Row.—J. K. Gerig and E. Slagle, Fraternal Delegates, Defenseless Mennonite Church. E N. Cassel, G. O. Billig, H. L. Moyer, Isaac Pike, J. A. Huffman, A. B Yoder, H. B. Musselman, John Ummel, A. D. Hoke, A. Detwiler, J. G. Grout, C. H. Brunner.

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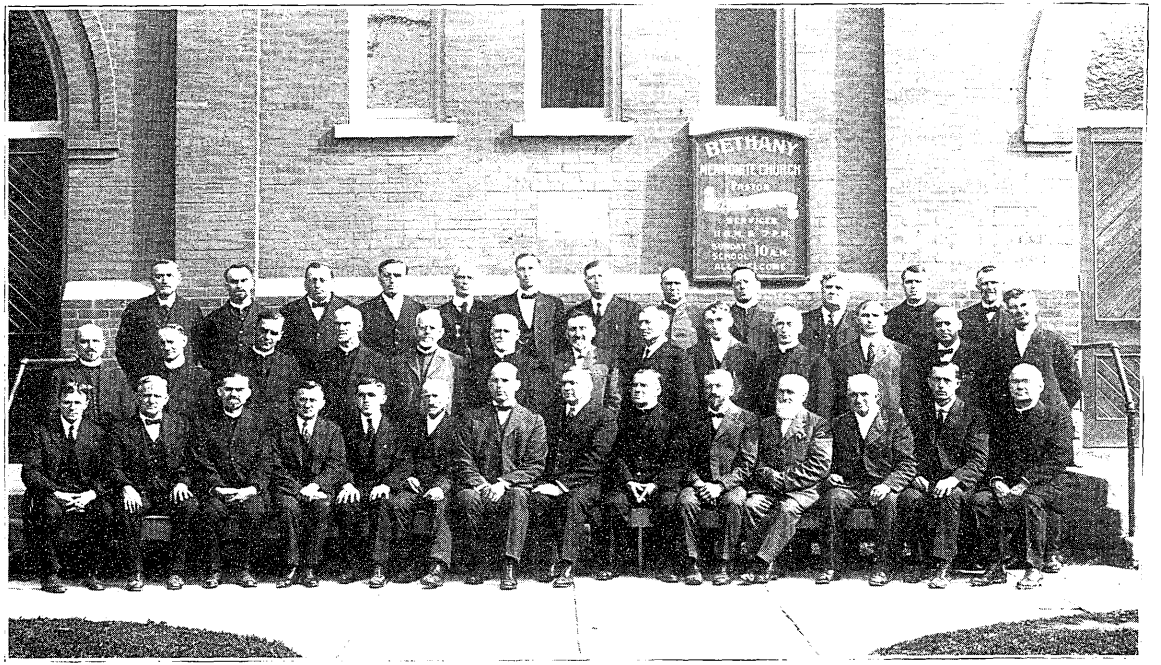
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CHAPTER XVIII.

Statistical Summary.

(1920)

Presiding Elders		11
City Mission Presidents and Missionary Presiding Elders		2
Ordained Ministers		122
Approved Ministering Sisters		43
Probationers		53
Applicants for Annual Conference License		35
Quarterly Conference Licensed Preachers and Evangelists		75
Deacons		95
Class Leaders		178
Stewards		205
Building Fund, Parsonage and Rent Collectors		56
Total Membership—		
Pennsylvania Conference	2,099	
Ontario Conference	1,978	
Indiana and Ohio Conference	1,746	
Michigan Conference	1,139	
Nebraska Conference	754	
Pacific Conference	440	
Canadian Northwest Conference	347	
		8,503
Appointments		200
Sunday Schools		158
Sunday School Officers and Teachers		1,671
Sunday School Scholars Enrolled		11,108
Total Enrollment		12,779
Total Average Attendance		8,029
Home Department Members		2,733
Union Sunday Schools		34
Subscribers to *The Gospel Banner*		3,030
Parsonages		80
Janitors' Homes		3
Valuation of Church Property		$651,338 50

MENNONITE BRETHREN IN CHRIST CHURCH.

OFFERINGS (1916-1920).

Home Missions	$49,613 91
Foreign Missions	124,073 96
For the Poor	6,498 97
Church Properties	88,521 51
Repairing Church Properties	25,398 65
Parsonage, Hall Rent and Building Fund	44,997 19
Sexton and Sundry Expenses	85,490 28
Sunday Schools	58,563 01
Presiding Elders	55,107 46
Mission Presiding Elders and City Mission Presidents	6,962 61
Ministers in Cash	239,865 96
Ministers in Other Contributions	43,080 78
Beneficiary or Superannuation	10,414 28
Assistants	5,063 13
Gospel Worker or City Missions	24,823 11
Tabernacle, Missionary or Evangelistic Work	40,161 67
Camp Meetings	44,524 98
Sunday School and other Conventions	3,131 14
Annual Conference Fund	5,545 69
Annual Conference Delegate Fund	4,190 71
General Conference Fund	1,013 47
Benevolent Society and Rescue Work	6,638 86
Church Extension Fund	2,855 67
Subscriptions and Literature Sold	103,984 54
General Conference Forward Movement	4,816 54
Bluffton College	7,580 00
India Famine Sufferers	803 47
Red Cross, Armenian and Syrian Relief and Memorial Fund	7,758 92
Anti Saloon League	595 60
Budget	5,372 43
War Relief	2,134 42
Miscellaneous and Lord's Day Alliance	1,811 85
Presiding Elders' Rent	752 16
Moving Expenses	273 10
Other Purposes	7,451 52
Total	$1,119,871 55

CHAPTER XIX.

Appendices.

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Letters from the following:

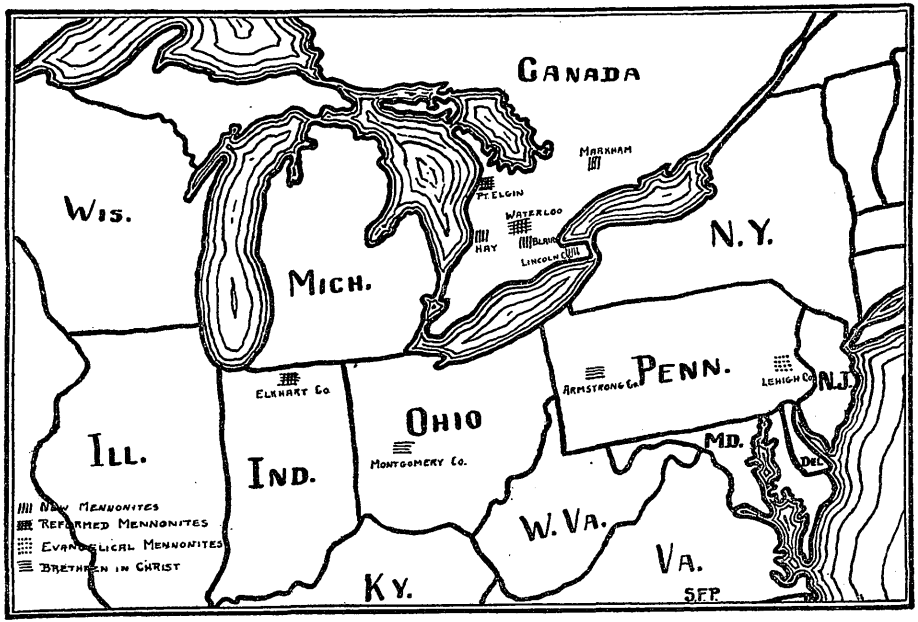
J. B. Detweiler, Kitchener, Ont.
C. I. Scott, Milford, Neb.
S. Goudie, Stouffville, Ont.
Wm. Lambert, Jett, Okla.
D. C. Eby, Didsbury, Alta.
I. P. Moore, Elkhart, Ind.
C. H. Brunner, Allentown, Pa.
J. F. Funk, Elkhart, Ind.
M. J. Carmichael, McMinnville, Ore.
A. W. Barbezat, Filer, Idaho.
Mrs. William Simmons, Sand Lake, Mich.
J. J. Hostetler, Dayton, Ohio.
Jacob Hygema, Milford, Neb.
T. H. Brenneman, Goshen, Ind.

Maud Cretors, Bloomington, Neb.
H. S. Hallman, Kitchener, Ont.
E. Moyer, Vineland, Ont.
A. B. Yoder, Elkhart, Ind.
Solomon Eby, Kitchener, Ont.
Mrs. James Hall, Alsask, Sask.
Dr. C. Nysewander, Des Moines, Iowa.
B. A. Sherk, Elkton, Mich.
C. N. Good, Kitchener, Ont.
W. B. Musselman, Cleveland, Ohio.

Others who submitted biographical sketches.

Private interviews with the following:

Peter Geiger, Breslau, Ont.
M. Weber and wife, Markham, Ont.
J. B. Detweiler, Kitchener, Ont.
Wm. Gehman, Upper Milford, Lehigh County, Pa.
S. Lambert, New Carlisle, Ohio.
W. B. Musselman, Cleveland, Ohio.
S. Longanecker, New Carlisle, Ohio.
S. Herr, Harrisburg, Ohio.
Peter Cober, Moorefield, Ont.
Mrs. H. E. Freeze, Dayton, Ohio.
Solomon Eby, Kitchener, Ont.
John Troxel, Centerville, Ont.
D. Brenneman, Goshen, Ind.
A. Good, New Carlisle, Ohio.
C. H. Brunner, Allentown, Pa.
A. D. Hoke, New Carlisle, Ohio.
B. Kreutziger, Bad Axe, Mich.



MAP SHOWING GEOGRAPHICALLY THE ORIGINS OF THE MENNONITE BRETHREN IN CHRIST.

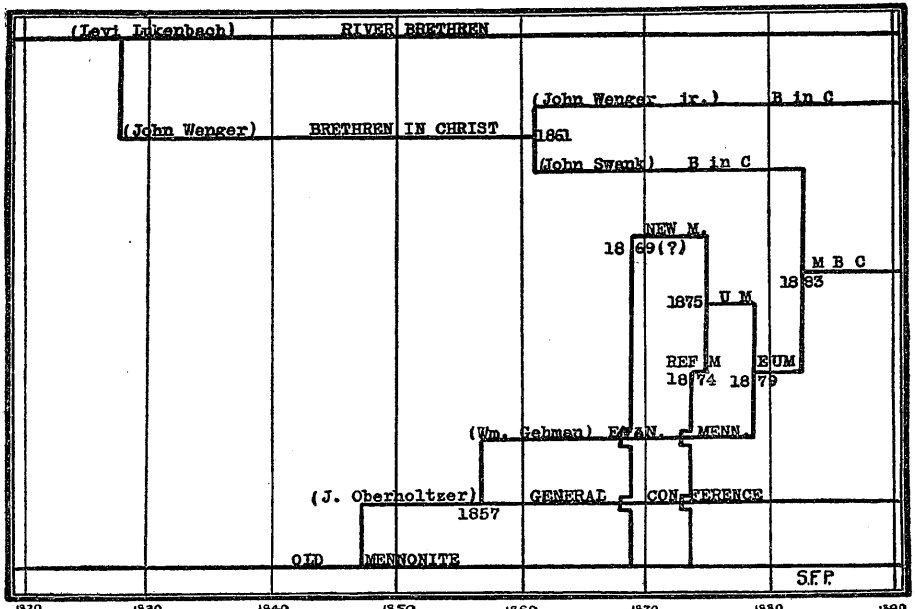


CHART SHOWING GRAPHICALLY THE FORMATION OF THE MENNONITE BRETHREN IN CHRIST.

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Huffmann
History of mennonite
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